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Table of Contents

APRIL, 1958

ARTICLES

Erzberger's Position in the *Zentrumsstreit* Before World War I . . . . . *Klaus Epstein* 1

MISCELLANY

The Thirty-Eighth Annual Meeting of the American Catholic Historical Association, New York, December 28-30, 1957 17

BOOK REVIEWS 28

NOTES AND COMMENTS 79

BRIEF NOTICES 89

PERIODICAL LITERATURE 118

BOOKS RECEIVED 128

BOOK REVIEWS

The American Reaction to the Mortara Case: 1858-1859. (Bertram Wallace Korn). Sister Claire Lynch 28

The Great Crisis in American Catholic History, 1895-1890. (Thomas T. McAvoy, C.S.C.). Edward P. Atzert 29

Protestant and Catholic: Religious and Social Interaction in an Industrial Community. (Kenneth Wilson Underwood). C. Joseph Nuesse 31

Dynamics of World History (Christopher Dawson). Martin R. P. McGuire 32

Irish Families. Their Names, Arms and Origins. (Edward MacLysaght). Joseph P. Christopher 34

After Utopia. The Decline of Political Faith. (Judith N. Shklar). Jerome G. Kerwin 35

Festschrift für Heinrich Benedikt, o. ö. Professor für Neuere Geschicte an der Universität in Wien überreicht zum 70. Geburtstag. (Edited by Hugo Hantsch and Alexander Novotny). R. John Rath 36

The Social and Economic History of the Roman Empire. (M. Rostovtzeff). Martin R. P. McGuire 38

A History of Medieval Europe from Constantine to Saint Louis. (R. H. C. Davis). James M. Powell 39

Devil's Brood. The Angevin Family. (Alfred Duggan). William R. Trimble 40

Elizabethans at Home. (Lu Emily Pearson). Thomas W. Cunningham 41

The Puritan Tradition in English Life. (John Marlowe). Sister Joseph Damien Hanlon 42

The Lion and The Throne. The Life and Times of Sir Edward. Coke (1552-1634). (Catherine Drinker Bowen). Miriam Theresa Rooney 44

The German Policy of Revolutionary France: A Study in Diplomacy during the War of the First Coalition, 1792-1797. (Sydney Seymour Biro). Duane Koenig 46

The Great Famine: Studies in Irish History, 1845-52. (Edited by R. Dudley Edwards and T. Desmond Williams). John V. Kelleher 48

Gaslight and Shadow. The World of Napoleon III. (Roger L. Williams). Raymond J. Maras 49

Parnell and His Party, 1880-1890. (Conor Cruise O'Brien). Maurice R. O'Connell 51

Soviet Russia and the East, 1920-1927, A Documentary Survey. (Xenia Joukoff Eudin and Robert C. North). Eugene Kusielewicz 53
Soviet Russia and the West, 1920-1927, A Documentary Survey. (Xenia Joukoff Eudin and Harold H. Fisher, in collaboration with Rosemary Brown Jones). Eugene Kusielewicz..... 53
The Life of Hilaire Belloc. (Robert Speaight). Thomas F. Casey.... 54
De Valera and the March of a Nation. (Mary C. Bromage). Thomas N. Brown..... 56
American Nationalism. An Interpretative Essay. (Hans Kohn). Vincent C. Hopkins..... 57
Readings in American History. (Edited by Oscar Handlin). Arthur G. Umscheid..... 58
James Logan and the Culture of Provincial America. (Frederick B. Tolles). Raphael N. Hamilton..... 60
William Penn: A Biography. (Catherine Owens Peare). Henry G. Fairbanks 61
War Comes to Quaker Pennsylvania, 1682-1756. (Robert L. D. Davidson). David H. Burton..... 63
The Liberal Arts College. A Chapter in American Cultural History. (George P. Schmidt). Leonard F. Bacigalupo..... 65
American Cities in the Growth of the Nation. (Constance McLaughlin). Alfred G. Stritch..... 67
Mirage in the West. A History of the French Image of American Society to 1815. (Durand Echeverria). Edward T. Hughes..... 68
The Jacksonian Persuasion: Politics and Belief. (Marvin Meyers). Edward F. Leonard..... 69
Lowden of Illinois. The Life of Frank O. Lowden. (William T. Hutchinson). Vincent P. DeSantis..... 71
The Response to Industrialism, 1885-1914. (Samuel P. Hays). Robert E. Quigley..... 73
The Price of Power: America Since 1945. (Herbert Agar). Robert E. Quigley..... 73
The New Age of Franklin Roosevelt, 1932-45. (Dexter Perkins). Francis L. Broderick..... 74
The Growth and Culture of Latin America. (Donald E. Worcester). Michael B. McCloskey..... 75
Mexican Politics during the Juárez Regime, 1885-1872. (Walter V. Scholes). Karl M. Schmitt..... 77

The Catholic Historical Review

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ERZBERGER'S POSITION IN THE ZENTRUMSSTREIT BEFORE WORLD WAR I

By

Klaus Epstein*

Matthias Erzberger was the most prominent Catholic German statesman before Adenauer in this century. Yet his career has never been adequately explored. The following study seeks to elucidate his position in the great internal struggle that rocked the Zentrum Party before World War I. It should be remembered that the internal and party history of pre-war Germany has long been a neglected field. Historians, especially in the period between the two world wars, were preoccupied with Germany's foreign and military policies, especially the essentially sterile controversy concerning war guilt. The development of her parliamentary parties attracted much less attention. Ludwig Bergstraesser's standard account is a chronicle rather than a history.[1] Siegmund Neumann's study, written at the close of the Weimar Republic, is an excellent sociological analysis, but makes little effort to trace the historical development of the parties.[2] Of the individual parties only the Socialists have received adequate attention. Two recent American studies have been devoted to this theme. A. Joseph Berlau traces the socialist schism during the First World

* Mr. Epstein is an assistant professor of history in Harvard University.

[1] Ludwig Bergstraesser, *Geschichte der politischen Parteien in Deutschland* (Munich, 7th edition, 1952).

[2] Siegmund Neumann, *Die deutschen Parteien* (Berlin, 1932).

War.[3] Carl Schorske gives a brilliant analysis of the development of the schism in the decade before the war, in a book filled with insights about the general structure of the imperial system.[4]

The Zentrum Party was fortunate in finding a great historian in one of its most distinguished members, the Cologne lawyer Karl Bachem (1858-1946). His nine stately volumes are probably the fullest party history ever written.[5] The work has the one weakness that besets all official or semi-official party histories: it largely ignores the internal cleavages within the party, and therefore gives a questionable picture of sweetness and harmony. In a heterogeneous party like the Zentrum—which prided itself on the diversity of its social composition by embracing Silesian magnates, Bavarian peasants, Ruhr steel barons, and Christian Trade Unionists alike—this was bound to lead to an erroneous impression. The socio-economic tensions within the Zentrum have never been adequately studied, and since the party archives were destroyed during the Nazi period, the materials for a detailed analysis are no longer available.[6]

A common adherence to Christian principles of social justice, combined with a common resolve to stick together to champion Catholic rights, acted as a dissolvent of socio-economic differences. The most bitter internal controversy of the party in the years 1907 to 1914

[3] A. Joseph Berlau, *The German Social Democratic Party 1914-21* (New York, 1949).

[4] Carl Schorske, *German Social Democracy; the Development of the Great Schism* (Cambridge, 1955).

[5] Karl Bachem, *Vorgeschichte, Geschichte und Politik der deutschen Zentrumspartei* (Cologne, 1926-1932). 9 vols.

[6] The other sympathetic party histories have the same fault. M. Spahn, *Das deutsche Zentrum* (Mainz, 1907) and Karl Buchheim, *Geschichte der christlichen Parteien in Deutschland* (Munich, 1953). The hostile accounts are all preoccupied with denouncing the "anti-national" character of the "confessional" Zentrum Party. Karl Goetz, *Das Zentrum, eine konfessionelle Partei* (Bonn, 1906); Count Paul von Hoensbroech, *Das Zentrum. Ein Fremdkoerper im nationalpolitischen und kulturellen Leben* (Leipzig, 1914); Alfred Miller, *Ultramontanes Schuldbuch* (3rd ed., Breslau, 1925); and Carl Schmitt, *Roemischer Katholizismus und Politische Form* (Hellerau, 1923). The most balanced account is Edgar Alexander, "Church and Society in Germany. Social and Political Movements and Ideas in German and Austrian Catholicism (1789-1950)," *Church and Society*, edited by Joseph N. Moody (New York, 1953). For the war period the recent article by John K. Zeender, "The German Center Party during World War I," in *Catholic Historical Review*, XLII (January, 1957), 441-468 is very valuable.

dealt with an ideological rather than an economic dispute. The question was whether the Zentrum Party should be dedicated to specifically Catholic or rather to what were called "inter-confessional Christian principles." In this *Zentrumsstreit* (struggle concerning the nature of the Zentrum) the party was divided between a wing whose main strength was in Berlin (the *Berliner Richtung*) adhering to an exclusive Catholicism, and a Cologne wing (the *Koelnische Richtung*) that desired inter-confessional co-operation between Catholics and Protestants. Karl Bachem, the party historian, was one of the most aggressive champions of Cologne. His history, for once, does not conceal party cleavages; it falls, rather, into the opposite extreme of becoming a vigorous but one-sided polemic against the Berlin wing.[7] Yet it remains weak in analyzing the personnel of the two opposing parties. It has nothing to say, for example, about the role of Matthias Erzberger in the entire controversy.

Erzberger, born in 1875 in the little Wuerttemberg village of Buttenhausen, had risen to be one of the three or four most conspicuous members of the Zentrum Party by 1907. He had entered the Reichstag as its youngest member in 1903, after a distinguished Stuttgart career as a journalist, pamphleteer, and organizer of Catholic lay institutions. He had been one of the founders of the German Christian Trade Union movement in the late 1890's, and in the controverted question—akin to that of the *Zentrumsstreit*—on whether their membership should be confined to Catholics, or whether Protestants should also be attracted, he had taken a strong and successful interconfessional position.[8] Yet he became known at the same time for his aggressive and fearless championing of all Catholic claims.

In Berlin he quickly became a leader of the Left wing of the party, believing in democracy and advanced social legislation, in sharp

[7] Bachem, *Zentrumspartei*, VII, Chapter III. For a dispassionate account by a Liberal Protestant, cf. Ludwig Bergstraesser, "Der Riss im Zentrumsturm," in *Akademische Blaetter*, XXV, Nr. 16 (Berlin, November 16, 1910), 241-246. The main documents are printed in Ludwig Bergstraesser, *Der Politische Katholizismus. Dokumente seiner Entwichlung* (Munich, 1923), II, 332-387. A good recent survey of the controversy is Ernst Deuerlein, "Verlauf und Ergebnis des 'Zentrumsstreites' (1906-1909)," *Stimmen der Zeit*, CLVI (May, 1955), 103-126. Deuerlein traces the historical genesis of the struggle but does not attempt to analyze the structure of the contending parties. He does not mention Erzberger by name.

[8] Cf. Erzberger's pamphlet, *Christliche oder Sozialdemokratische Gewerkschaften* (Stuttgart, 1898).

opposition to the predominant Right wing that feared democracy as the ally of Marxist socialism, and was at best paternalistic, at worst reactionary, in social questions. Erzberger had an enormous power of work, an encyclopedic memory, and ready fluency in debate. He used all these qualities to secure a conspicuous parliamentary position. He cared little for advice from his elders, especially if they were conservative men, and by his impertinence soon made himself the *bête noire* of the established leadership. Yet he so impressed even his antagonists that the official leader, Count Hertling, considered his future leadership of the party to be inevitable already by 1908, when Erzberger was only thirty-three.[9]

Erzberger's most widely advertised exploit had been a campaign of exposure directed against the so-called colonial horrors in 1905-1906. He had discovered a shocking array of brutality to natives, inefficiency, and privileges granted to colonial companies. He had taken the lead in reducing some appropriations demanded by the government to suppress a native insurrection in Southwest Africa. the government under Buelow had replied by dissolving the Reichstag in December, 1906, and by accusing the Zentrum of stabbing German soldiers in the back and ruining Germany's moral reputation abroad. Buelow was resolved to cut the strong Zentrum contingent in the Reichstag, which had annoyed successive chancellors by holding the balance between Right and Left. He did not hesitate to stimulate a furious anti-Catholic agitation with the theme that the Zentrum Party—representing the majority of German Catholics—was devoid of patriotism. The Evangelical League, long notorious for its Catholic-baiting, called for a completion of the German Reformation by extirpating Catholic superstitions. Passions became so intense that Protestants began to boycott Catholic-owned shops in several cities of Germany. The Catholic population answered this campaign by rallying loyally to the Zentrum Party, which came out of the election with both additional votes and several new Reichstag seats.[10] Buelow succeeded, however, in forming the Conservative-Liberal "Buelow"-

[9] Bachem, *Zentrumspartei,* VII, 100.

[10] On the 1907 elections, cf. George Crothers, *The German Elections of 1907* (New York, 1907). On the anti-Catholic boycotts and the spirit of bigotry invoked by the Government, cf. Erzberger, *Bilder aus dem Reichstagswahlkampf 1907* (Berlin, 1907), and the anonymous pamphlet, probably written by Erzberger, *Zentrum und neuester Kurs* (Berlin, 1907).

Block which temporarily drove the Zentrum into an opposition position.

The immediate cause of the *Zentrumsstreit* lay in Catholic soul-searching on how best to meet the anti-Catholic passions which the election had brought to the surface. These passions had, of course, existed ever since the Reformation, but it had been believed that they were on the decline in the so-called enlightened twentieth century. They were, in fact, on the increase under the stimulus of exasperation and frustration.

The Protestant and Liberal anti-clericals of the nineteenth century had believed that Catholicism was a remnant of mediaeval superstition that would rapidly yield to the forward march of civilization. They conceived of themselves as merely speeding up a process of inevitable decay. Their twentieth century successors were genuinely surprised that the Church was showing both increased vitality and an unexpected adaptability to the new needs of a new age, and that Protestantism and Liberalism were instead the decaying forces. German Protestantism remained divided between its Lutheran, Calvinist and Uniat branches, while all felt the cold hand of state supremacy. German Catholicism had, in contrast, deepened both its unity and popular fervor in the era of the Bismarckian persecutions. Its loyalty to the pope had been a firm barrier against Erastian stagnation. The greatness of Leo XIII, combined with the needs of the Catholic lower classes, had caused an abandonment of the reactionary social theories that had embarrassed the Church since the French Revolution. The doctrines of Christian Democracy made the Catholic masses largely immune to the propaganda of Marxist Socialism. The desertion of the intellectuals, which had been the great weakness of Catholicism in the eighteenth century, had ended with the rise of romantic thought. Prominent conversions had become more frequent than lapses from the faith. The neo-Thomist revival of the late nineteenth century provided a comprehensive and flexible philosophic structure at the very time when materialism had degenerated into vulgarity and idealism into a specialized scholasticism.

The strength of Catholic faith, social doctrine, and philosophy was buttressed by the development of strong Catholic lay organizations in Germany. There were the Christian Trade Unions, which had survived Socialist ridicule; the flourishing *Volksverein,* that organized innumerable peasant, artisan, and educational groups; and the Chris-

tian student corporations that gave solidarity to Catholic students in the predominantly hostile climate of German universities. Catholic journalists were organized in the *Augustinusverein* and the Catholic press was a great organized power in public life. Catholic intellectuals were organized in the *Goerres-Gesellschaft*. A new sense of achievement and solidarity helped them overcome the inferiority complex from which many had suffered during the exuberant nineteenth century outburst of Liberal-Protestant culture, and tended to replace this by a cocky aggressiveness.[11]

The greatest German Catholic organization remained the Zentrum Party. Its friends and foes alike were startled by its forward march from the persecuted minority of the 1870's to the dominant party position in the Reichstag of the 1890's. It provided the presidency of the Reichstag from 1895 to 1906. Its position could not be shaken by Socialist competition, Liberal ridicule, or Governmental hostility. Everybody could foresee in 1907 that it would not long remain an opposition party. The opponents of the Zentrum hoped that its unity would be permanently destroyed by the *Zentrumsstreit*.

This struggle, while in part rooted in the specific circumstances of Germany, was likewise in part due to the general intellectual controversy that was then preoccupying Catholic Europe between the extreme camps of Modernism and Integralism, although it must be said at the outset that the broad Catholic masses remained quite indifferent to the struggle. The Modernists, always a small minority distinguished by their intellectual activity rather than by their numbers, desired a close rapprochement between Catholicism and what they recognized to be the predominantly non-Catholic forces of modern culture. They admitted the validity of much of the criticism of historic Catholicism by the Enlightenment and modern science, and they aimed at saving the situation by postulating the evolutionary nature of ecclesiastical dogma, a theory that fitted conveniently into prevalent Darwinian modes of thought. This view led ultimately to their excommunication since the Church has always insisted upon the unchangeable character of Catholic doctrine, however gradual and progressive its more precise definition. The Church could not admit that religious truth either does or ought to adapt itself to time and circumstances.

[11] A good survey of the reasons for Protestant hostility to Catholic organizations is in Bachem, *Zentrumspartei*, VII, Chapter V.

The Integralists took the opposite attitude of contemptuous hostility toward all non-Catholic culture, and they took special pride in asserting the existence of specifically Catholic principles to govern all areas of activity. They claimed that the Zentrum should be a purely Catholic, not an interconfessional Christian, party. They opposed interconfessional trade unions as liable to corrupt the faith of Catholic members. They desired a close clerical supervision of all Catholic lay organizations. The extreme Integralist spokesmen preached almost a voluntary Catholic alienation from the non-Catholic part of German society, a grave matter in a country already bitterly divided on so many other lines. They furiously denounced any kind of practical cooperation between Catholics and Protestants. Their power was enhanced by their sincere belief that they held an absolute monopoly of Catholic truth, and that all their opponents—no matter how moderate—were really outright Modernists worthy of excommunication. The Integralists aroused much anger by their methods of fighting their opponents. They spied upon their utterances and religious practices and frequently denounced them to Rome as fit candidates for excommunication. The German Integralists became the main champions of the *Berliner Richtung*. Their most determined spokesman was Hermann Roeren, who had been Erzberger's main colleague in the campaign of colonial exposure.[12]

The weakness of the Integralist case lay in the virtual absence of Modernism in Germany, apart from a very small group of intellectuals which will be discussed later. But the Integralists, needing prominent enemies in order to justify their doctrinaire position, chose to consider all Catholics who favored close cooperation with non-Catholics in political or economic questions as Modernists at heart. They thus struck directly against the entire tradition of the Zentrum Party as established by Windthorst. Windthorst had always insisted that the Zentrum was not a confessional Catholic party, and had tried to attract Protestant members by appeals to common Christian principles. His

[12] Roeren gives a good account of his views in *Zentrum und Koelner Richtung* (Trier, 1913). He replied to his critics in his *Veraenderte Lage des Zentrumsstreits* (Trier, 1914). A less dignified statement of the Berlin point of view is Edmund Schopen, *Koeln, eine innere Gefahr fuer den Katholizismus* (Berlin, 1910). Hugo Holzamer, *Turm und Block, Betrachtungen ueber die Hauptaufgaben der deutschen Katholiken in den konfessionellen Kaempfen der Gegenwart* (Trier, 1912), states the political controversy in purely religious terms.

success had been small, and a great Christian party transcending confessional differences was to appear in Germany only with the formation of the Christian Democratic Union in 1945. Windthorst had always resisted clerical direction of the Zentrum Party, except in purely religious questions that might come up for legislation (as was frequently the case during the *Kulturkampf*). He had explicitly defied the Vatican when Leo XIII had made a bargain with Bismarck in 1887 in the purely secular matter of a military bill.[13] The defense of these traditions against the novel criticism of the *Berliner Richtung* was primarily assumed by Karl and Julius Bachem and their Cologne newspaper, the *Koelnische Volkszeitung.* The *Berliner Richtung* denounced their antagonists as constituting a *Koelner Richtung,* a term that was repudiated by the Bachem cousins. They insisted that their followers were not a mere faction but the main body of the party combatting a heresy pretentiously masquerading in the form of ultra-orthodoxy.[14] The polemics between Cologne and Berlin were of a very bitter nature, with both sides believing that the survival of the Zentrum Party, if not German Catholicism, depended upon the victory of their principles. The bulk of German Catholicism, and almost all the Zentrum leaders, were on the side of Cologne from the very beginning; but Berlin appeared for a while to possess the better Vatican connections.

The position of Erzberger in the entire controversy appeared for a long time quite uncertain. He was originally identified, despite his earlier prominence in interconfessional trade unionism, with the *Berliner Richtung;* but later he emerged as a prominent champion for Cologne, and earned the special enmity of the Berliners as an alleged renegade. The charge of having deserted his earlier position in order to be on the winning side became one of the numerous accusations levied against Erzberger in later years.

His popular identification with Berlin resulted partly from his friendship with Roeren dating from their joint colonial campaign,

[13] The best analysis of this famous episode is in K. Bachem, *Zentrumspartei,* IV, Chapter IV.

[14] The best books championing the *Koelner Richtung* are Julius Bachem, *Das Zentrum, wie es war, ist und bleibt* (Cologne, 1913); Karl Bachem, *Zentrum, Katholische Weltanschauung und Praktische Politik,* (Krefeld, 1914); Karl Hoeber, *Der Streit um den Zentrumscharakter* (Cologne, 1912); and Theodor Wacker, "Zentrum und Kirchliche Autoritaet," *Gegen die Quertreiber* (Essen, 1914), pp. 12-42. Wacker's brochure was placed on the Index.

partly from the ultra-Catholic reputation he had gained by his aggressive championing of all Catholic interests. But it was especially promoted by his close relationship with Count Hans von Oppersdorff, a Silesian land magnate who edited *Klarheit und Wahrheit,* the weekly of the *Berliner Richtung.* Oppersdorff was a hereditary member of the *Herrenhaus* (the Prussian first chamber), long identified with Polish Catholic interests. He was president of the Silesian Peasants League, and aligned by marriage to the house of Radziwill. Erzberger, the son of a humble tailor, may have been flattered by such exalted company.

When Oppersdorff began a campaign against Martin Spahn, the main spokesman of the small German group of intellectual Modernists, Erzberger consented to serve as his ghost writer in the sharp pamphlet titled *A Question of Conscience: Is Martin Spahn a Zentrum Man?*.[15] Spahn was a Strassburg professor of history whose appointment as a Catholic had been matched by the appointment of the Protestant Friedrich Meinecke in a once celebrated controversy of German academic politics.[16] He was a man of exceptional brilliance who wrote easily on historical, religious, and aesthetic topics. He had been practically born into the Zentrum party as the son of Peter Spahn, a prominent leader of the Right wing. Yet his nationalist-conservative views and desire for a close rapprochment with non-Catholic culture made him from an early age a suspect member of both his Church and his party. He decided to enter the Reichstag during a by-election for the absolutely safe Zentrum seat of Warburg-Hoexter in July 1910, and secured the nomination partly through his father's influence. Some Zentrum people in the district remained troubled by his reputed conservative and anti-Catholic views. They took the unusual step of cross-examining him at a specially summoned meeting two weeks after his nomination, asking whether he accepted such features of the Zentrum program as the *Toleranzantrag* (a legislative proposal aiming at protecting the Catholic Church in the individual states of Germany) and the repeal of all anti-Polish legislation. Spahn gave satisfactory answers to all these rather surprising questions, yet some of his critics remained dissatisfied by his

[15] Graf von Oppersdorff, *Eine Gewissensfrage, Ist Martin Spahn ein Zentrumsmann?* (Berlin, 1910).

[16] Cf. Friedrich Meinecke, *Erinnerungen, Strassburg, Freiburg, Berlin* (Stuttgart, 1949), pp. 11-14; also the recent Rudolf Morsey, "Zwei Denkschriften zum Fall Martin Spahn," in *Archiv fuer Kulturgeschichte,* XXXVIII (1956), 244-257.

candidature. They claimed that his answers resulted only from his fear of losing the nomination, that they were contradicted by some recent magazine articles he had written, and were incompatible with his known general outlook. His critics then appealed to the Catholic and Zentrum leaders assembled at the Augsburg *Katholikentag* to take steps against his candidacy.

Count Oppersdorff, assisted by Erzberger and thirteen other Zentrum deputies, wrote a private letter to Spahn from Augsburg (August 22, 1910) urging him to withdraw from the race. Spahn indignantly rejected this advice and secured election a week later, though many people who usually voted Zentrum abstained from the poll. Then the Oppersdorff letter was published through somebody's indiscretion in a Liberal Augsburg newspaper, which delighted to rub salt in Zentrum wounds. Spahn replied by attacking Oppersdorff and his colleagues for injuring the interests of the Zentrum Party by seeking to discredit a regularly elected deputy. Oppersdorff made his counter-reply in a letter to Erzberger (September 16, 1910) that was circulated to all Zentrum newspapers. In this he insisted that the impropriety of publishing the letter was a minor matter compared to the heiniousness of Spahn's anti-Catholic opinions. This point was elaborated in a long pamphlet published in November, 1910, ghost-written by Erzberger and known by Spahn to have been written by him.[17]

The pamphlet shows the incompatibility of Spahn's views with Zentrum and Catholic principles by the following instances culled from his writings. Spahn has defended Bismarck's *Kulturkampf*, has been lukewarm on confessional schools, has opposed the introduction of the democratic franchise in Prussia, has been hostile to Polish claims (except in his election statement), and has been very critical of both the Catholic press and Catholic scholarship.[18] His religious transgressions are still worse than his political views. He has written in praise of Luther and of the recent anti-clerical legislation in France and in opposition to Leo XIII, St. Francis, and the Jesuits. He has asserted that Protestantism and Catholicism are of equal religious validity, and expects their reconciliation in the near future on some middle ground. He has offered to write anonymous articles for Count

[17] Letter of Richard Mueller to Karl Bachem, October 12, 1928, in *Bachem Papers*, Cologne City Archives, File 90.

[18] Oppersdorff, *op. cit.*, pp. 12-39.

Paul Hoensbroech, the notorious ex-Jesuit Protestant, for publication in his paper *Taegliche Rundschau,* the most anti-Catholic publication in Germany. His favorite topics of denunciation have long been "clericalism" and "excessive power of the Church."[19]

Oppersdorff and Erzberger found the inclusion in the Zentrum Party of a man with such views intolerable, though they were unable to take any further steps against him. But they succeeded in mobilizing enough Zentrum hostility to give Spahn a very frigid reception during his first Reichstag session, with only 49 deputies voting for his admission to the parliamentary party—a majority of those present, but a minority of the total membership of 106. Spahn never succeeded in winning a real political position, and he wisely refused to stand for reelection in 1912. Erzberger was generally credited with having driven him out of public life, though Spahn protested this view by asserting that he had found the claims of Reichstag work incompatible with the duties of his professorship. His later career gave justification to Erzberger's hostility. He broke with the Zentrum and joined the Nationalist Party after the war, and even accepted appointment to Hitler's stooge Reichstag. His brief autobiography reveals that his political views showed considerable consistency throughout his life, and unintentionally endorses Erzberger's judgment of him in 1910.[20]

The immediate effect of the controversy was to deepen Erzberger's standing feud with the Spahn family. Peter Spahn had been, of all the conservative Zentrum leaders, the man most hostile to Erzberger's rise to party prominence. Erzberger's action provided a good example of his reckless disregard of personal considerations whenever he was aroused about a matter. The unfortunate corollary of the controversy was, however, his temporary identification with the *Berliner Richtung.* The views of this group had some justification when it campaigned against one with Modernist leanings like Spahn; the danger was that Erzberger might also become involved in the doctrinaire and hopeless campaign which was being waged against the entire *Koelner Richtung.* The latter did not rally to Spahn, but it was critical of the breach of party unity threatened by Erzberger's campaign. Karl Trimborn, one of the Cologne leaders, was indignant when Erzberger proposed to lecture in Cologne itself on the subject of "The Uncon-

[19] *Ibid.,* pp. 40-121.

[20] Martin Spahn, "Selbstbiographie," *Deutscher Aufstieg,* edited by Hans von Arnim and Georg von Below (Berlin, 1925), pp. 478-488.

querable Zentrum" (November, 1910). He suggested to the sponsors of the meeting that Erzberger be forbidden to mention the current *Zentrumsstreit*—which would have meant playing Hamlet without mentioning the Prince of Denmark. The specific dispute was settled by mutual accommodation when it became apparent that Erzberger was by no means a strong partisan of the *Berliner Richtung*.[21] By temperament he was opposed to fighting fellow-Catholics and fellow Zentrum members when all energies should be mobilized against the numerous outside foes.

Both parties in the *Zentrumsstreit* were delighted when Erzberger took up the defense of the Modernist oath against its Protestant and secular critics.[22] The Papacy, following the condemnation of Modernism in the encyclical *Pascendi* (1907), imposed this oath abjuring the Modernist heresy upon all priests and Catholic teachers. This aroused a great deal of Liberal and Protestant fury as an improper invasion of individual and academic freedom. It was seriously argued (especially by Left Liberal deputies) that all teachers who took the oath surrendered their intellectual independence and thereby became morally unfit to exercise their profession in state-supported schools. Extremists suggested that all Catholics should henceforth be excluded from school inspection, school teaching, the bureaucracy and even the Reichstag. Chancellor Bethmann Hollweg, with his habitual weakness reenforced by his love of fine distinctions, made partial concessions to this point of view. He stated in the Prussian Landtag on March 7, 1911, that he saw no objection to teachers who had taken the oath teaching subjects like mathematics or science; he did, however, suggest the necessity of caution in subjects like history or German literature. This attitude did not go far enough to satisfy Liberals and Socialists (the supposed guardians of individual liberties) but was considered a disastrous concession to bigoted principles by Conservatives and Zentrum alike.

Erzberger defended the Modernist oath very emphatically. He considered it a purely Catholic matter flowing from the Pope's power to supervise faith and morals. As such, it was an improper subject for

[21] H. Cardauns, *Karl Trimborn* (M. Gladbach, 1922), pp. 117-118.

[22] M. Erzberger, *Der Modernisteneid. Den Katholiken zur Lehr und Wehr, Andersdenkenden zur Aufklaerung* (Berlin, 1911); also M. Erzberger, *Zentrumspolitik*, IX (Berlin, 1911), 117-121. For a comprehensive theological refutation of Modernism, cf. Anton Gisler, *Der Modernismus* (Einsiedeln, 1913).

parliamentary discussion. Did Catholics ever interfere with internal Protestant matters, and drag them before a parliamentary forum? Let Protestants learn a similar modesty and self-restraint. He ridiculed the notion that academic freedom was being violated. Catholic teachers in Catholic schools were employed to teach Catholic doctrine, as classicists taught Greek or biologists biology; the latter were not employed to teach what they thought constituted Greek grammar or biological knowledge, if their views differed from the general consensus of learned men. There might conceivably be legitimate differences of opinion about what constituted truth in the fields of Greek and biology; there happily could be none about the content of Catholic orthodoxy, since Catholicism possessed an infallible judge in the person of the pope. He had defined what constituted Modernist heresy, and his views were binding upon all Catholics. To give Catholics the freedom to teach anti-Catholic views in Catholic schools was in Erzberger's view a typical Liberal demand that revealed the doctrinaire tendency of the so-called Liberal mind.

Erzberger felt that the Modernist oath controversy was the first warning sign of a renewed general assault on the Church—he darkly suspected that the controversy was being fanned by a coalition of the international Masonic, Atheist, Liberal and Socialist movements.[23] In another pamphlet a year later he called upon all Catholics to rally in defense of their Church against the threatened assault, and for the first time he sharply denounced the *Berliner Richtung* as an obstacle to this unity. He praised the flourishing condition of the Zentrum before the beginning of the *Zentrumsstreit* and continued:

> There started a campaign of sowing suspicion and denunciation; the sincerity of conviction of Catholic leaders and parliamentarians was questioned; all this without the slightest proof. German Catholicism, by tearing itself to pieces, was to be brought to a high point of flowering: a peculiar method for attaining so laudable an end. No proof was even attempted for the extraordinary allegation that the Zentrum had shown insufficient vigor in the championing of Catholic interests, or had become unfaithful to the great traditions of Windthorst and Mallinckrodt. The sharpest criticism usually came from circles that had done little or no practical work. What has been the result of all these efforts? Much exasperation, despondency, bad humor, great bitterness, and above all an undeniable break in the unity of German Catholics. Today some Catholic groups are standing apathetically aside, though their support is absolutely necessary. If

[23] M. Erzberger, *Modernisteneid*, p. 2.

things continue in this way we will see the destruction of what we have carefully built in forty years of work. I readily admit that the so-called *Koelner Richtung* has been guilty of some assertions that provoke sharp protest, that individual persons have advanced immature and false theories; but these have been emphatically repudiated by other leaders of the *Koelner Richtung*. These exaggerations, however, of one side do not justify the other [the *Berliner Richtung*] engaging in endless follies and in looking upon intrigue as a *raison d'être* and sole political task, to throw mud, to criticize and to excuse itself from constructive work. Mistakes will be made where people work and strive for the future; those who abstain from practical activity, and confine themselves to being the self-appointed watchmen of Zion, have few opportunities to make mistakes. But their entire attitude, composed of purely theoretical criticism and hairsplitting, unperturbed by knowledge of the realities of life, is in principle mistaken.[24]

Erzberger's final pre-war condemnation of the *Berliner Richtung* attacked its principles as well as its mischievous practical results. He asserted that it was straining Catholic principles beyond their breaking point by demanding a specifically Catholic answer to every problem. What were Catholic principles in financial, military, or foreign policy questions? They simply did not exist. The Church asserted certain general principles of justice that could give a general guidance in political life, but it could not dictate whether the sugar tariff should be raised or lowered, a regiment added or subtracted from the German army, or a given treaty to be ratified or rejected by the Reichstag. The general principle of Christian justice was accepted by Protestants and Catholics alike, and there was no reason why they should not cooperate fruitfully for common ends. Whenever practical questions emerged where Catholic doctrines differed from those held by Protestants (as, for example, on the permissibility of birth control) an interconfessional party need not take a united stand, but could leave it to each deputy to follow his own conscience. Erzberger argued that the vast majority of political questions were not of this kind, despite the hair-splitting doctrinaires of the Berlin party.

Erzberger was acutely aware of two practical disadvantages inherent in the Berlin position. If political questions were to be treated as

[24] M. Erzberger, *Der stille Kulturkampf* (Hamm, 1912), pp. 52-53. This pamphlet was bitterly attacked, from the Berlin point of view, by Montanus, "Opus 117," in *Klarheit und Wahrheit*, I, Nr. 44, 354-356 (Berlin, November 3, 1912). For another attack on Erzberger in the same journal, cf. Julius (pseud.), "Der Taxil-Entdecker," I, Nr. 29 *Beilage*, July 21, 1912.

corollaries of specifically Catholic dogmas, Catholics would have to turn to the clergy and, perhaps, ultimately to the Holy See for authoritative guidance in their political conduct. This would arouse the enmity of all Protestants and free-thinkers, and would also saddle the clergy with an enormous responsibility. They would rightly be made responsible for every political tactic in which the Zentrum engaged, and would chronically be enmeshed in political controversy. This could not fail to produce a despiritualization of the Church.

The other drawback of adhering to what were asserted to be specifically Catholic principles would be to scare away all Protestants even if they agreed with every substantive position assumed by the Zentrum. This would be most dangerous in a country like Germany where Catholicism was in a permanent minority. Erzberger deplored the fact that the Zentrum had hitherto failed to attract any considerable Protestant following; but he saw no advantage in raising barriers that would preclude making Protestant gains in the future. His ideal, prior to 1917 when he coalesced with the Socialists and Left Liberals to promote the democratization of Germany, was a Catholic-Protestant alliance against the combined forces of Socialism, Liberalism, and Secularism.[25]

The common sense behind the Cologne position assured its triumph at all party meetings. The Berliners were condemned at a meeting of the combined Reich and Prussian party leaders on November 28, 1909. Both Roeren and Count Oppersdorff were formally expelled from the Zentrum Party in 1912 when they refused to accept the party verdict. The struggle did, however, considerably weaken the Zentrum Party. Some followers of the Berlin wing refused to go to the polls in the Reichstag elections of 1912, and this was one of the several reasons why the Zentrum suffered serious losses for the first time in its forty-year history.[26]

One can say that Erzberger's career was neither enhanced nor injured by the course of the *Zentrumsstreit*. His participation in the campaign against Spahn did not add to his enemies, it only hardened the enmity of those who already disliked him. The view that he

[25] Erzberger's most general polemic against the *Berliner Richtung* is in his *Das Deutsche Zentrum* (2nd ed., Amsterdam, 1912), Chapter II. Cf. also Erzberger, *Politik and Voelkerleben* (Wuerzburg, n.d. [1914]), p. 18.

[26] The best book on the 1912 election is Walter Koch, *Volk und Staatsfuehrung vor dem Weltkrieg* (Stuttgart, 1935).

deserted Berlin principles in order to be on the winning side exaggerated his original identification with the Berliners. Spahn, their pet hatred, was his enemy also; but to argue that his collaboration with Oppersdorff in the campaign against Spahn implied full concurrence in Berlin views is to misunderstand both the man and the issue. His initial failure to assume a clear-cut position was due to the fact that a struggle concerning abstract principles of party doctrine was alien to his practical temperament. He thought he knew a Modernist when he saw one, and as a faithful son of the Church wished to eliminate him from the party; but he had little interest in tearing the party to pieces in a conflict beween self-appointed defenders of orthdoxy (Berlin) and those who denied that the heretical Modernist label applied to themselves (Cologne). When studying Erzberger in these pre-war years one is struck by his irritation at the entire *Zentrumsstreit*. It distracted the party from more important work. Erzberger himself was preoccupied with the finance reform of 1909, the successive military increases in the pre-war armament race that aimed at preparing Germany for international emergencies, and the fiscal controversy connected with the famous capital levy of 1913 *(Wehrbeitrag)*. He was preparing himself for his future role as propagandist during the war, domestic reformer, armistice commissioner, and finance minister. He valued the Zentrum Party as a great political instrument for achieving Christian policies, and deplored the internal doctrinaire bickering that endangered its future.

Harvard University

MISCELLANY

THE THIRTY-EIGHTH ANNUAL MEETING OF THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION, NEW YORK, DECEMBER 28-30, 1957

The thirty-eighth annual meeting, held at the Hotel Statler in New York, proved to be one of the largest in the history of the Association with a registration of 196. Another sign of increased life was the fact that during the three-day gathering twelve new members were received, more than double the number enrolled at these annual meetings in recent years. The increased attendance was likewise reflected at the various sessions with about fifty present for the business meeting on Saturday afternoon, 125 for the presidential luncheon the following day, and nearly 250 for the joint session with the American Historical Association on the afternoon of December 29. The final session on December 30 drew an audience of about seventy-five.

Aside from the regular reports of the officers and committees which are published elsewhere in this issue of the REVIEW, the business meeting heard a brief oral report from Dr. William D. Hoyt, Jr., of Loyola College, Baltimore, chairman of the Committee on the John Carroll Papers, concerning the work that has been done to date on that project. The luncheon on December 29 had as the chairman Professor Stephan Kuttner, First Vice President of the Association. He first introduced Father George E. Tiffany of Cardinal Hayes High School, New York, who announced that his committee had awarded the John Gilmary Shea Prize to Father Thomas T. McAvoy, C.S.C., head of the Department of History in the University of Notre Dame, for his volume, *The Great American Catholic Crisis, 1895-1900* (Chicago, 1957). Father McAvoy was present to receive the prize of $200.00. Following this announcement President Thomas H. D. Mahoney of the Massachusetts Institute of Technology read his presidential address on "Edmund Burke and Rome," which was carried in the January issue of the REVIEW.

Immediately after the luncheon the joint session with the American Historical Association convened in the Sky Top for an afternoon devoted to "The Roots of American Nativism." The two papers by Father Colman J. Barry, O.S.B., of Saint John's University, Collegeville, and Dr. John Higham of Rutgers University, both emphasized aspects of nativism which the authors felt had not been treated by historians or old data that needed a new approach. Dr. Gilbert A. Cahill of Harpur College led the discussion, which continued on in a lively fashion until after five o'clock, and

Monsignor John Tracy Ellis acted as chairman. It was the largest audience to attend a joint session of the two Associations in many years. The final item on the program took place on Monday morning, December 30, in the East Room with Professor Friedrich Engel-Janosi of the Catholic University of America acting as chairman for a session devoted to the general subject, "The Catholic Church and the Resistance Movement." The first paper, "Dachau: a World Without God," was read by Miss Marian McKenna of Hunter College, who was followed by Professor Kurt V. Schuschnigg of Saint Louis University who spoke on, "The Natural Law on Trial: The Church—Witness for the German Defense." The discussion was led by Dr. Hans W. L. Freudenthal of the College of Saint Teresa, Winona, and Mother Mary Alice Gallin, O.S.U., of the College of New Rochelle.

The thirty-ninth annual meeting of the Association will be held in Washington at the Hotel Mayflower on December 28-30 of this year. Following are the reports of the officers and committees:

REPORT OF THE TREASURER

Financial Statement from December 15, 1956, to December 15, 1957

Account 1—General Fund

Investments—December 15, 1956			$7,101.94
Cash on hand—December 15, 1956		$ 8,473.47	
Receipts:			
Annual dues	$7,083.20		
Income from investments	485.00		
Life membership	140.00		
Donations to annual meeting expense	585.81		
Donations	13.00		
Exchange on checks	.28		
Receipts for year		8,307.29	
Total receipts		$16,780.75	$7,101.94
Disbursements:			
Office expenses:			
Rent of office and telephone service	$ 76.75		
Supplies and sundry	213.45		
Secretary's salary	1,180.29	1,470.49	

Catholic Historical Review	4,511.35		
Annual meeting expenses—1956	609.74		
Committee on College Survey Course	24.00		
Total expenditures		6,615.58	
Balance on hand—December 15, 1957		$10,165.18	
Investments—December 15, 1957			$7,101.94

ACCOUNT II—REVOLVING ACCOUNT

Publication of Documents

Cash on hand—December 15, 1956			$2,320.44
Receipts:			
Stock, *United States Ministers to the Papal States*	$21.50		
Stock, *Consular Relations between the United States and the Papal States*	17.00		
Total receipts			38.50
Disbursements:			
None			
Balance on hand—December 15, 1957			$2,358.94

* * * * *

SUMMARY

Investments—Account I		$7,101.94
Cash on hand:		
Account I	$10,165.18	
Account II	2,358.94	
	$12,524.12	

INCOME FROM INVESTMENTS

Interest:		
Morris and Essex	$ 70.00	
New York Central and Hudson River Railroad	70.00	$140.00
Dividends:		
Bank of America	$180.00	
Montana Power	95.00	
Public Service Company of New Hampshire	70.00	345.00
		$485.00

Respectfully submitted,

JOHN K. CARTWRIGHT, *Treasurer*

REPORT OF THE COMMITTEE ON NOMINATIONS

President: Stephan Kuttner, The Catholic University of America

First Vice-President: Harry W. Kirwin, Loyola College, Baltimore

Second Vice-President: Thomas T. McAvoy, C.S.C., University of Notre Dame

Treasurer: John K. Cartwright, St. Matthew's Cathedral, Washington

Secretary: John Tracy Ellis, The Catholic University of America

Executive Council (for a three-year term):

Sister Joan de Lourdes Leonard, S.S.J., Saint Joseph's College, Brooklyn

Sister Thomas Aquinas O'Connor, S.C.L., Saint Mary College, Xavier, Kansas

Committee on Nominations:

John R. Betts, Boston College, *chairman*

Mother Marguerite Green, R.S.C.J., Barat College of the Sacred Heart

Aloysius Plaisance, O.S.B., Saint Bernard College

Committee on Program:

Francis L. Broderick, Phillips Exeter Academy, *chairman*

Manoel Cardozo, The Catholic University of America

Cyril Toumanoff, Georgetown University

Committee on the John Gilmary Shea Prize (for a three-year term):

Raymond H. Schmandt, De Paul University

Respectfully submitted,

COMMITTEE ON NOMINATIONS, 1957:

PAUL R. LOCHER,
Georgetown University, *chairman*

OWEN J. BLUM, O.F.M.,
Quincy College

SISTER MARY AMBROSE MULHOLLAND, B.V.M.,
Clarke College

REPORT OF THE SECRETARY

For the seventeenth consecutive year I have the privilege of reporting to you the year's activities in our Association, and I am happy to tell you that the news is good. Monsignor Cartwright, who became our treasurer twenty-six years ago tomorrow at the 1931 annual meeting here in New York, and who has so devotedly watched over the important domain of our

finances, has already informed you of the excellent state of our cash balance and our invested funds. True, we are not a rich organization, but thanks to his wise and careful management for over a quarter of a century we are not only solvent but in a very sound financial condition.

The principal evidence of health in any learned society is the manner in which it retains its old members and acquires new ones. In this respect it is pleasing to report that once again we have topped all our previous totals of membership. The figures are as follows:

Membership, December 15, 1956		1,017
Deaths	8	
Delinquents	69	
Resignations	20	97
		920
New members	96	
Renewals	14	110
Membership, December 15, 1957		1,030

Thus for the third year in succession we have struck a new high with the current figure thirteen above that reported a year ago in Saint Louis. The eight members who have been called by death during the past year were:

Mother Mary Joseph
Reverend William A. Moore
Professor P. Raymond Nielson
Most Reverend Michael J. Ready
Mr. Foster Stearns
Most Reverend Frank A. Thill
Dr. Francis J. Tschan
Right Reverend Henry F. Wolfe

This morning I offered Mass for the repose of their souls and I would ask that you also remember them in your prayers.

In regard to the membership it may interest you to have the breakdown of figures for the past fifteen years. I shall not impose these figures upon you here, for it is not very helpful to have a lengthy list of statistics read at one orally. But the table is available for anyone who may wish to see it today after this meeting, and I shall see that it is included at this point in the printed report which will appear in the REVIEW for this coming April.

AMERICAN CATHOLIC HISTORICAL ASSOCIATION

Year	*Delinquents*	*Resignations*	*Deaths*	*Renewals*	*Total*
1942.....	130	18	22	..	637
1943.....	10	12	9	..	690
1944.....	36	12	11	17	730
1945.....	35	8	12	5	751
1946.....	28	13	12	5	788
1947.....	34	5	18	4	808
1948.....	37	10	10	6	853
1949.....	62	27	12	7	843
1950.....	54	30	12	11	859
1951.....	51	15	10	15	881
1952.....	32	21	7	10	902
1953.....	43	18	9	5	1,011
1954.....	105	7	11	9	986
1955.....	57	38	3	13	1,012
1956.....	66	13	14	11	1,017
1957.....	69	20	8	13	1,030

The names and addresses of the ninety-six new members brought in since our last annual meeting are as follows:

Archer, Sister Mary Urban, O.S.F., Rosary Hill College, Buffalo 26, New York.
Bollinger, Mr. Paul T., 231 Irving Avenue, Plymouth, Michigan.
Boykin, Sister M. Antoinette, O.P., Sacred Heart Dominican College, Houston, 21, Texas.
Bracht, Rev. Donald F., S.M., Chaminade College of Honolulu, Honolulu 16, Hawaii.
Broderick, Rev. John A., St. John's Seminary, Brighton 35, Massachusetts.
Bruneau, Sister Mercedes Marie, C.S.C., College of St. Mary-of-the-Wasatch, Salt Lake City, Utah.
Brunini, Most Rev. Joseph B., Box 57, Jackson, Mississippi.
Brooks, Mr. Francis J., 75-16 187th Street, Flushing 66, New York.
Bryan, Rev. George J., C.SS.R., 3112 Seventh Street, N.E., Washington 17, D. C.
Callahan, Rev. Nelson J., 4427 Rock River Drive, Cleveland 11, Ohio.
Callahan, Sister Jean Marie, O.P., St. Catherine Junior College Library, St. Catherine, Kentucky.
Cannon, Sister M. Grace Vincent, O.S.F., Ladycliff College, Highland Falls, New York.
Carmody, Rev. Timothy J., 16 Barclay Street, New York 7, New York.
Ceplecha, Rev. Christian, O.S.B., St. Procopius College, Lisle, Illinois.
Cleary, Dr. Cornelius J., 60 Bellevue Avenue, Norwood, Massachusetts.
Cleary, Mr. J. Martin, 12 Mafeking Road, Cardiff, Wales.
Cliggett, Mother Mary Aiden, S.H.C.J., President, Rosemont College, Rosemont, Pennsylvania.
Cosgrove, Rev. William M., Borromeo Seminary, Wickliffe, Ohio.
Coyne, Rev. Joseph B., 26 Grant Circle, N.W., Washington 11, D. C.
Crowe, Rev. Edgar, C.P., The Catholic University of America, Washington 17, D. C.
Culhane, Rt. Rev. William F., Mount Saint Mary's Seminary, Emmitsburg, Maryland.
Curtis, Most Rev. Walter W., Immaculate Conception Seminary, Ramsey, New Jersey.

D'Antoni, Dr. Blaise C., Assumption Seminary, 3016 West French Place, San Antonio 1, Texas.
Damian, Sister Peter, G.N.S.H., D'Youville College, Buffalo 1, New York.
Darton, Mrs. Alice W., 4828 East Grant Road, Tucson, Arizona.
Duffy, Sister Consuela Marie, S.B.S., Xavier University, New Orleans 25, Louisiana.
Edwin, Brother Richard, F.M.S., Marian College, Poughkeepsie, New York.
Firebaugh, Rev. Donald M., S.D.B., Salesian College, Aptos, California.
Foley, Rt. Rev. Dorrance V., President, Loras College, Dubuque, Iowa.
Gallagher, Rev. Joseph J., 408 N. Charles Street, Baltimore 1, Maryland.
Garrelts, Rev. George, 1701 University S.E., Minneapolis, Minnesota.
Gilligan, Mr. William, 25 Broadway, New York, New York.
Gliozzo, Mr. Charles, 83-05 98th Street, Woodhaven 21, New York.
Grainer, Rev. Eugene, C.M.F., Claretville Seminary, Calabasas, California.
Granich, Rev. Bernard E., 8900 Clayton Road, Richmond Heights 17, Missouri.
Grutka, Most Rev. Andrew G., Box 474, Gary, Indiana.
Hacker, Most Rev. Hilary B., Box 419, Bismarck, North Dakota.
Halpin, Sister Mary Josella, S.C.N., 105 Washington Street, Braintree, Massachusetts.
Higgins, Sister Mary Raymond, St. Joseph's College, North Windham, Maine.
Hill, Sister M. Pierre, O.S.P., St. Mary Convent, 444 Orange Street, New Haven, Connecticut.
Hinrichsen, Rev. Carl D., The Catholic University of America, Washington 17, D. C.
Hoeffner, Mr. Robert W., Manhattanville College of the Sacred Heart, Purchase, New York.
House, Brother Joseph Clarence, F.S.C., De La Salle Military Academy, Kansas City 8, Missouri.
Housey, Rev. Walter, C. M., St. Thomas Seminary, Denver 10, Colorado.
Hudson, Sister Mary Clarita, C.PP.S., 4830 Salem Avenue, Dayton 6, Ohio.
Jarlath, Sister M., O.S.F., Alvernia High School, 3900 N. Lawndale Avenue, Chicago 18, Illinois.
Keenan, Mr. George E., Jr., 15 Stoneleigh Part, Westfield, New Jersey.
Kennedy, Mr. Michael J., Wisconsin State College, Whitewater, Wisconsin.
Keleher, Mr. William A., 123 15th Street, S.W., Albuquerque, New Mexico.
King, Mrs. Muriel Jessup, 2016 Whirlpool Street, Niagara Falls, New York.
Klimasaitis, Sister Joseph Bernardine, F.S.E., Annhurst College, Putnam, Connecticut.
Korth, Rev. Eugene H., S.J., Marquette University, Milwaukee 3, Wisconsin.
Lalley, Mr. Thomas L., 1217 29th Street, N.W., Washington, D. C.
Leipzig, Most Rev. Francis P., Box 879, Baker, Oregon.
Lipscomb, Rev. Oscar H., The Catholic University of America, Washington 17, D. C.
Luetkemeyer, Rev. Alexander, O.S.B., Conception Abbey, Conception, Missouri.
Mangan, Sister Mary, S.L., Webster College, Webster Groves 19, Missouri.
Marraffino, Miss Wilda, 1200 Massachusetts Avenue, Cambridge 18, Massachusetts.
Masse, Brother Paul Eugene, F.I.C., La Mennais College, Alfred, Maine.
Meenan, Rev. Francis, C.S.Sp., St. Mary's Seminary, Norwalk, Connecticut.
Middleton, Rt. Rev. John S., 16 Barclay Street, New York 7, New York.
Moran, Mrs. John Stephen, 5125 El Campo Avenue, Fort Worth 7, Texas.
McBride, Mr. William M., 155 Albion Street, Passaic, New Jersey.
McCarthy, Miss Elinor Jane, 18 S. Fairview Avenue, Upper Darby, Pennsylvania.
McCarthy, Most Rev. Justin J., 342 Kings Highway, West Haddonfield, New Jersey.
McCarthy, Mother Marie Caritas, S.H.C.J., 3125 39th Street, N.W., Washington 16, D. C.
McDonald, Rt. Rev. William J., Rector, The Catholic University of America, Washington 17, D. C.
McDonough, Most Rev. Thomas J., 222 E. Harris Street, Savannah, Georgia.

McGrath, Rev. John J., 422 Washington Street, Steubenville, Ohio.
McKenna, Mr. Robert J. 50 Varnum Street, N.E., 11, Washington, D. C.
McMain, Rev. Robert O., 2800 Pennsylvania Avenue, S.E., Washington 20, D. C.
McNally, Dr. Raymond T., John Carroll University, Cleveland 18, Ohio.
Petronis, Sister Mary, C.S.S.F., Madonna College, Livonia, Michigan.
Peverada, Rev. Augustine J., C.S.C., King's College, Wilkesbarre, Pennsylvania.
Phelan, Sister Mary Cortona, Mount Saint Clare College, Clinton, Iowa.
Reardon, Honorable Paul C., 28 Avon Way, Quincy 69, Massachusetts.
Riso, Sister Mary Karen, R.S.M., College Misericordia, Dallas, Pennsylvania.
Roche, Rev. Patrick M., O.S.M., Stonebridge Priory, Lake Bluff, Illinois.
Roy, Rev. Joseph, S.S.S., 17608 Euclid Avenue, Cleveland 12, Ohio.
Sankovitz, Rev. John P., Nazareth Hall, St. Paul 13, Minnesota.
Senft, Rev. Henry M., O.F.M. Conv., 1833 Clinton Street, Buffalo 6, New York.
Schlafly, Rev. James J., Box 1037, Kansas City 41, Missouri.
Smith, Most Rev. Leo R., 35 Lincoln Parkway, Buffalo 22, New York.
Spelman, Sister M. Cajetan, O.P., Edgewood College of the Sacred Heart, Madison, Wisconsin.
Stanton, Most Rev. Martin W., 800 Bergen Avenue, Jersey City 6, New Jersey.
Staresinic, Rev. Nicholas, O.Carm., 1540 E. Glenn Street, Tucson, Arizona.
Stefanov, Rev. John, 704 Shady Drive, Kansas City 16, Missouri.
Sullivan, Sister Maria Regina, C.S.J., 292 Washington Avenue, Brooklyn 5, New York.
Therese, Sister Marie, Bishop McDonnell Memorial High School, 260 Eastern Parkway, Brooklyn 25, New York.
Tobin, Mother Mary Luke, S.L., Loretto Motherhouse, Loretto, Kentucky.
Umscheid, Dr. Arthur G., The Creighton University, Omaha 31, Nebraska.
Walsh, Mr. Thomas, North American College, Via del Gianicolo 12, Città del Vaticano.
White, Mr. James A., 7 Fifth Street, Coudersport, Pennsylvania.
Willke, Miss Jean, Aquinas College, Grand Rapids, Michigan.
Zachman, Rev. Francis J., O.M.I., College of Our Lady of the Ozarks, Carthage, Missouri.
Zaleski, Sister M. Godwin, C.S.F.N., De Lourdes College, Des Plaines, Illinois.

Among these members are several non-Catholics, both scholars and non-professionals, whose presence we sincerely welcome. In fact, from the outset of our Association those not of the Catholic faith have been warmly welcomed to our ranks. We find evidence of this in the volume of correspondence of J. Franklin Jameson, who played a leading role as adviser at the birth of our society in Cleveland in December, 1919, a volume, incidentally, of which one of our former presidents, the late Leo F. Stock, was one of the editors. In a letter which Jameson wrote to his lifelong friend, Francis A. Christie, professor of church history in the Meadville Theological Seminary in Chicago, less than three months after our Association was founded, he said:

> I am sure that the American Catholic Historical Association welcomes Protestants. I told the secretary, as I went out of the meeting in Cleveland, that I wished to be a member, and he was so pleased that I perceived I should have said so, with much emphasis, at the end of my remarks.[1]

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[1] Elizabeth Donnan and Leo F. Stock (Eds.), *An Historian's World. Selections from the Correspondence of John Franklin Jameson* (Philadelphia, 1956), Jameson to Christie, March 12, 1920, p. 249.

We do, indeed, welcome anyone of good will and serious intent, and it is pleasant to record that a half dozen or more scholars like Professor Crane Brinton of Harvard and Professor Ernest Posner of the American University have maintained membership among us for many years. The obverse of this profitable relationship is seen in the considerable number of Catholic priest-historians who hold membership in the American Society of Church History, an organization that has been predominantly, although not exclusively, Protestant since its inception in 1888. The more historians of differing religious faiths meet and become acquainted with each other, the better it will be for the cause of history and for our common country. Only ten days ago we had a striking example in Washington of what this type of co-operation can accomplish when on December 17-18 about forty historians, representatives of seven countries and about as many religious bodies, assembled at the Library of Congress under the auspices of the Commission on History of the Pan American Institute of Geography and History to hear twelve papers and informal discussions on the general theme of "The History of Religion in the New World during Colonial Times." We are proud of the fact that this highly successful conference was arranged almost entirely by one of our own members, Father Antonine Tibesar, O.F.M., director of the Academy of American Franciscan History. The value of these contacts has also been borne out in the series of joint sessions which our Association has held for many years with the American Historical Association at these annual meetings.

In regard to our quarterly journal, I am happy to tell you that 1957 has witnessed a rather notable gain in subscriptions. A year ago we had 510 subscribers whereas today we have 573, a gain of sixty-three which is about as great an advance as we have shown in any single year of which I have close knowledge. The number of exchanges has decreased to 108 from the 119 reported a year ago. Thus adding the 1,030 members, the 573 subscribers, and the 108 exchanges the REVIEW is now going out to a grand total of 1,711 persons and institutions which represents a net gain of sixty-five over the 1,646 total reported in Saint Louis. This, I think you will agree, is satisfactory progress.

In the number of manuscripts submitted to the editors during 1957 there was also a gain of five over the twenty-two for the previous year. Of these twenty-seven there were nineteen that were rejected, five have either been or will be printed in the REVIEW by the time that the issue of January, 1958, has appeared, two are awaiting publication, and one has been returned to its author for suggested revisions. The situation regarding manuscripts is not, however, what one should like to see, a fact that is evidenced by the very high percentage which the editors still feel compelled to reject. Obviously some authors have not yet fully comprehended what is expected by a journal that is endeavoring to maintain a decent standard of scholarly

publication. It is not an agreeable task to have to return so many articles, but it is the belief of the editors that in doing so they are rendering a service to Catholic historical scholarship.

While speaking of the REVIEW, you might like to hear another quotation from a letter of Dr. Jameson written less than two years after the REVIEW had begun publication in April, 1915. Writing to William W. Rockwell, associate professor of church history and librarian of Union Theological Seminary, he said:

> I have welcomed an addition to the *American Historical Review* of other professional journals covering part of the historical field, whenever I saw a prospect of success, and in the field of church history, where the *Catholic Historical Review* is making very creditable progress, I should be delighted to see a good journal produced by the Protestant scholars. . . . It seems as if they [the more affluent Protestant theological seminaries] ought to have some spare money for purposes of church history, yet both the Catholics and the Jews have done a great deal more for *American* church history in the last thirty years than any, if not all, of the Protestant denominations.[2]

We know that in this respect real progress has been made among the Protestant church historians since Jameson wrote, but accustomed as we have become of late to hear of the Catholic cultural and scholarly lag, it is interesting to learn that forty years ago one of the leading historians of the United States was of the belief that American Catholics were doing more for their own history than were their Protestant fellow citizens.

Those of you who attend these yearly business meetings with some regularity are familiar with the litany of thanks with which the secretary always closes his annual report. It may seem a trifle tedious to some, and yet it would be unpardonable to omit this public expression of gratitude which the Association feels for all who have helped in any way during the year now closing, and the thanks it owes to several persons in a special manner. I should first like to name Professor Gaetano L. Vincitorio of Saint John's University, Brooklyn, who so conscientiously carried out the great burden of work attached to the chairmanship of the Committee on Program. I am sure that he would wish me to include the names of Dr. Gerhardt Ladner of Fordham University and Mrs. Madeleine Hooke Rice of Hunter College who gave generously of their time and effort as his committee members, but I am equally sure that they would wish me to accord the major mention to their indefatigable chairman. May I likewise thank, in your name, Dr. Paul R. Locher of Georgetown University and Father Owen J. Blum, O.F.M., of Quincy College, and Sister Mary Ambrose Mulholland, B.V.M., of Clarke College, who served with him on the Committee on Nominations for 1957; also Father George E. Tiffany

[2] Donnan-Stock, *op. cit.*, Jameson to Rockwell, January 29, 1917, p. 205.

of Cardinal Hayes High School and his two associates, Monsignor George J. Undreiner of the Pontifical College Josephinum and Father Harry J. Sievers, S.J., of Bellarmine College, Plattsburg, who composed the Committee on the John Gilmary Shea Prize. As for our other standing committee, that for the John Carroll Papers, I would not wish to pass over the work that is going on in a quiet, nonetheless time-consuming and exacting way, on the part of Dr. William D. Hoyt, Jr., of Loyola College, Baltimore, and his committee members, Father Charles H. Metzger, S.J., of West Baden College and Mrs. Annabelle M. Melville of Bridgewater State Teachers College. Those of you who have read in the current issue of the *Mississippi Valley Historical Review* [XLIV (December, 1957), 603-604] of the joint resolution passed by Congress before its adjournment in August, a resolution passed at the instance of the National Historical Publications Commission, were pleased, I am sure, to see included among the projects for publication of the papers of ten outstanding Americans, for which co-operative plans have been arranged, that of our own Association's undertaking which has now been underway for six years, viz., the publication of the papers of the first Archbishop of Baltimore.

To all who have served on the various committees, and to each and every one of our 1,030 members, we of the executive office are deeply grateful for your having made it possible to report here today in such an optimistic vein on the year's activities. Without your help that would not have been possible in the time that has gone, and without your continuing support it will not be possible in the future. But of the future we have no misgivings, for we have experienced for too many years your loyalty and intelligent interest. Finally, among the subjects for gratitude at the end of 1957 I wish to mention the highly efficient services rendered to the Association by Mrs. Ruth K. Carney who came to the executive office in January of this year and who has endeared herself to all by the gracious and wholehearted manner in which she has responded to every request made of her, a manner, incidentally, which, as most of you have doubtless seen, is still with her here at the registration desk during this annual meeting.

Once more, then, I bring to a close this annual account of my stewardship with the sincere wish for a blessed and happy new year to you all and the hope that we shall meet again when we assemble at the Mayflower in Washington a year from now to mark the end of the thirty-ninth year of our common enterprise.

Respectfully submitted,

JOHN TRACY ELLIS, *Secretary*

BOOK REVIEWS

AMERICAN CHURCH HISTORY

The American Reaction to the Mortara Case: 1858-1859. By Bertram Wallace Korn. (Cincinnati: American Jewish Archives. 1957. Pp. xi, 196. $4.00.)

This volume is the account of American reaction to the "abduction" in 1858 of Edgar Mortara, the seven-year-old son of Jewish parents living in Bologna, then a part of the Papal States. Edgar, as an infant, had been baptized by a Catholic nurse, fearing that the child was dying. Despite the parents' protests and repeated efforts to regain custody, Edgar was not returned to his home, but was educated in the schools of Bologna and Rome. Eventually he was ordained a priest in the Order of Canons Regular of the Lateran at the Canonica of St. Agnes. He died in Bologna in 1949 having, according to the author, "achieved a reputation in his Order and in the Church as a whole, as a saintly, pious, tireless worker."

The author, Bertram Wallace Korn, seems to have set out to prove two things: the intolerance and bigotry of the Church of Rome and, secondly, that the lack of a "unified Jewish Front" in the United States was largely the determining factor in the refusal of President Buchanan to intercede in behalf of the Mortara family. Fifty-eight of the 162 pages of the text are used to pile up repetitious evidence of the futile attempts of the Jews to induce the president to protest officially to Pope Pius IX against this barbarous act. Many of the incidents cited in this book are properly documented; however, there are several statements for which this reviewer would like to know the exact source, e.g., "President Buchanan ordering the American Minister in Rome to obtain a dispensation from the Pope for the daughter of a highly respectable family in Washington to renounce her vows and leave a convent in Georgetown" (p. 113).

Mr. Korn shows that not only was there a lack of a united Jewish appeal to the government, but that the "Jewish Problem" had become deeply enmeshed in the political factions of the time and was practically identified with the efforts of the Know-Nothing Party to villify the Catholic Church. It is probably not generally known that this un-American organization appealed so strongly to many Jewish people in the United States. The author gives ample proof of this alliance, despite his statement, "most Jews were unwilling to associate themselves with this anti-catholic movement" (p. 78).

Assuming that the author's intent was to give an objective factual account of an event which attracted considerable attention in the American newspapers in 1859, one wonders why he included in the appendix the

Finlay story of 1944 and omitted the strikingly parallel case of Hilda McCoy of 1956. Mr. Korn uses the Finlay case to show that in our day, the policy of Pope Benedict XIV was no longer being supported. "Spokesmen for the Church were now agreeing with the philosophy of human right and a natural law which they had denounced a century before." In the Hilda McCoy case one can find evidence stating the true Catholic doctrine regarding the natural rights of parents over their children. The inclusion of this information would have given a more complete picture of this controversial issue. Neither of these cases of the twentieth century, however, can be said to be truly parallel to the Mortara case of mid-nineteenth century. Bologna was then a part of the Papal States, which means that the pope was the temporal ruler and his laws governing the temporal affairs were the civil laws of the state. It was at the very time of the violent struggle over the temporal power of the popes. The stir over the Mortara case in Europe and America cannot be understood apart from the political turmoil of the period. The teaching of the Church regarding baptism is simply that an infant in serious danger of death should be baptized, even without the consent of the parents. The Catholic belief with regard to baptism, that it is of eternal importance to the child, explains why the Church justifies this apparent overriding of parental rights, for to withhold baptism from an infant in serious danger of death would be a violation of charity. The canon law (and civil law of Bologna in 1858) stated that validly baptized Hebrews were to be separated from their parents. It is obvious that nineteenth-century laws must be understood in terms of the political as well as the theological mentality of that period.

It is hoped that the appearance at this time of this highly sensational picture of the un-American behavior of certain elements in the United States a century ago will not hinder the praiseworthy activities of such groups as the Religious Education Association who are zealously laboring for mutual understanding among Catholics, Jews, and Protestants. A more complete background of the political and theological currents of nineteenth-century Bologna by Mr. Korn would have contributed much to their efforts.

SISTER CLAIRE LYNCH

St. Paul's Priory
St. Paul

The Great Crisis in American Catholic History, 1895-1890. By Thomas T. McAvoy, C.S.C. (Chicago: Henry Regnery Co. 1957. Pp. xi, 402. $6.00.)

At first glance, an Americanism that was not American, a heresy that has been called phantom, and a papal letter that was a mild censure of

false doctrine no American was willing to defend, could hardly add up to a real crisis in the history of the Church. However, Father McAvoy, head of the Department of History at the University of Notre Dame, has so mobilized his vast material as to present a formidable force in support of his thesis. To do this he was constrained to devote almost half his book to issues and events that took place before the date in the book's title, thus presenting the great crisis not merely as an isolated controversy over a doubtfully existing American heresy but as the accumulative effect of the many minor crises which divided the American hierarchy following the Third Plenary Council of Baltimore in 1884. These centered about the parochial-public school compromise, the enforcement of Roman decrees against secret societies in general, and the Knights of Labor in particular, Cahenslyism, and the Irish-German conflict over national parishes and schools, the theory and practice of Church-State relationship, association with Protestant denominations in programs of religion at civic congresses, the McGlynn-George issue, the feasibility of accepting an apostolic delegate, and of establishing a national Catholic university. Father McAvoy has neatly and effectively correlated these factors with the charges and counter-charges of a heresy called Americanism which filled the closing years of the nineteenth century and called forth the apostolic letter, *Testem benevolentiae*, addressed by Pope Leo XIII to Cardinal Gibbons. He has included in the appendix an English translation of that letter, and the volume carries as well a very useful and exhaustive essay on the sources.

Those who have derived from the manuals and meagre secondary sources —Monsignor Ellis' fine chapter on Americanism in his biography of Cardinal Gibbons is a notable exception—an over-simplified concept of the so-called American heresy will welcome the wealth of detail in this account. They will note that the main points of contention were indicated on this side of the Atlantic before the French translation of Father Elliott's *Life of Hecker* had appeared in Paris, that Abbé Félix Klein's preface to that work was not altogether a misrepresentation of Hecker's thought nor the sole factor in the formation of an Americanist group, that Americanism in France did not grow without the knowledge, and even some support, from American leadership and, finally, that the pope seems to have culled the list of doctrinal errors contained in his *Testem benevolentiae* not so much from the writings of the Americanists as from the vitriolic and erroneous interpretation of their work by the anti-Americanists such as Charles Maignen, George Périès, and Bishop Turinaz. It should be added that these are conclusions that the weight of evidence forced on this reviewer, and not specific theses of the author, who has presented his material with all the objectivity expected of an historian.

There is little here to excite adverse criticism. The treatment of many contemporaneous issues leads to much chronological shuttling and consequent frequent repetition, especially in the chapter called "The Ascendancy of the Progressives," which, by the way, narrates many progressive defeats and ends with their star in swift descent. Other chapters, too, have titles which scarcely indicate their contents and, therefore, a more topical index would have been helpful. Archbishop Ireland is apparently misquoted when he is made to say that the Church "assumes no authority in the domain of faith and morals" (p. 131). Finally, it is to be regretted that the binding of the book does not measure up to its cost or its lasting value. But these are minor faults in a work that is readable, comprehensive, and authoritative, qualities which merited for its author the John Gilmary Shea Prize, an award not lightly given even as, at times, it is not given at all.

EDWARD P. ATZERT

St. John's Seminary
Plymouth

Protestant and Catholic: Religious and Social Interaction in an Industrial Community. By Kenneth Wilson Underwood. (Boston: Beacon Press. 1957. Pp. xxi, 484. $6.00.)

Contemporary social history is enriched through sociological analysis in this study of Holyoke, Massachusetts. Based upon a doctoral dissertation presented at Yale Divinity School, it is easily the most successful of the few works of its type which have made the interaction of religious groups the focus of community study. The author, now associate professor of social ethics and public affairs at Wesleyan University, obtained his data from a field investigation in 1947, subsequent extended revisits, and thorough examination of relevant documentary and secondary sources.

Underwood's approach to the problem of objectivity in the social sciences requires explicit avowal of his own values, which are those of a liberal Protestant seeking continuous reformulation of Christian beliefs and their implications and adhering to a sophisticated situation ethic. Interpretations resting upon these values are made quite clear; a reader in basic disagreement with them is implicitly challenged to refine and develop his own position. Although there are slips in the use of ecclesiastical terminology and in some presentations of Catholic social philosophy, none of these seriously diminishes the justice of the claim "that objective relations of the faiths are being portrayed, basic relations of men analyzed and genuine empathy for the various positions expressed by the leaders achieved" (p. 377).

Holyoke was founded by Yankee Protestants a little more than a century ago, but within two decades had an Irish Catholic majority and was two-thirds Catholic at the time of study. Its early ethnic composition was modified by French Canadian and Polish immigration. As elsewhere, religion is interrelated with economic factors and social class but, unlike their counterparts in some other communities studied, Catholic parishes in Holyoke are found to follow class lines "more neatly and precisely than in the individual Protestant churches" (p. 193), largely as a result of their coincidence with ecological areas. Upper class Catholics depend less upon clerical guidance in their thinking about community problems than do lower-middle or lower class Catholics. Protestants are seemingly more mobile than Catholics and the author speculates that this difference may be the result of variant familial, ethnic, and religious ideals and experiences. Interaction of Protestants and Catholics is studied principally in relation to the power structure of the community. Catholic leadership appears more limited in scope—even in "efforts to achieve community agreement on moral standards" (p. 37)—but assured, in touch with social realities and determined. Protestant absorption with Catholic growth seems to have resulted in increasingly negative policies, with positions on social issues left unrelated to doctrine by the leaders who enunciate them and the leaders, in turn, left alone and faltering in situations deemed critical, as when, in 1940, lay support of a scheduled appearance by Margaret Sanger crumbled in the face of Catholic pressures for cancellation. All who are seriously concerned with a critical examination of religious influences in modern American community life will find this study instructive.

C. Joseph Nuesse

The Catholic University of America

GENERAL HISTORY

Dynamics of World History. By Christopher Dawson. Edited by John J. Mulloy (New York: Sheed and Ward. 1957. Pp. xiv, 489. $6.00).

During the past thirty-five years Christopher Dawson, through his reviews, articles, published lectures, and books has become recognized as the leading Catholic writer in the English-speaking world on the relations of religion and civilization, on the organic development of culture, on the dynamics of cultural change and progress, and on the philosophy and theology of history. Although he presents his ideas in somewhat popular form, dispensing almost completely with learned footnotes and elaborate bibliographies, his lectures and essays invariably give evidence of full and critical acquaintance with the significant primary sources as well as with the more important contributions of scholarship

dealing with the given theme. His great learning, his penetrating analyses and deep insights, his calm, critical, and objective judgments, have had an increasing impact on Catholic historical thought on the European continent as well as in England and America, and he is also given careful and respectful attention by scholars at home and abroad who do not share his basic philosophical and religious convictions.[1] From his first published article in 1921, "Sociology and Progress," he has stressed the sociological factors that he considers to be the dynamic, motivating forces behind cultural change and progress. He has always laid special emphasis on the role of religion in the history of culture and civilization, and he may be regarded as the founder of a Christian or, even more strictly, of a Catholic sociology of history.

It is to be regretted, however, that Dawson has never published a comprehensive synthesis of his basic ideas, but has been content to leave them scattered in a wide variety of books and journals. Such a synthesis has long been a desideratum, but especially since the completion of Toynbee's *A Study of History* and its abridgments, which reflect and have provoked a new and wide interest in the dynamics of historical change and in the ultimate meaning of history. Therefore, the volume under review is most welcome, for its editor, John J. Mulloy, has given us just the synthesis we have been looking for. The book contains a well-arranged selection of articles, chapters of books etc., from Dawson's widely scattered writings over a period of thirty-five years. The editor's title, *Dynamics of World History,* is excellent because Dawson's thought has always been cast in a universal mold of time and space, and never more than in his recent publications. The work is organized into two main parts: Part One: Towards a Sociology of History, and Part Two: Conceptions of World History. Part One is divided into three sections: I: The Sociological Foundations of History; II, The Movement of World History; III, Urbanism and the Organic Nature of Culture. Part Two has two divisions: I, Christianity and the Meaning of History, and II, The Vision of the Historian. Part Two is followed by an unnumbered section, Continuity and Development in Christopher Dawson's Thought (pp. 413-468) written by Mr. Mulloy himself and modestly called a "Note." This "Note" is actually a penetrating and comprehensive evaluation of Dawson's historical thought and can be read with profit both before and after the reading of the selection from Dawson's own writings.

While all the selections from Dawson should be read and studied, the reviewer would recommend especially: Religion and the Life of Civilization (pp. 111-127), Stages in Mankind's Religious Experience (pp. 167-

[1] Cf., e.g., the very favorable review of the present work by Harry Elmer Barnes, *American Historical Review,* LXIII (October, 1957), 77-79.

188), Catholicism and the Bourgeois Mind (pp. 200-212), The Christian View of History (pp. 233-250), History and the Christian Revelation (pp. 251-261), the Problem of Metahistory (pp. 287-293), and the selections that follow on St. Augustine's *City of God*, Gibbon, Marx, Wells, Spengler, and Toynbee. It is to be regretted that the editor decided not to reprint Dawson's article on Hegel on the ground that it is readily accessible in his *Understanding Europe* (New York, 1952). In view of the continued influence of Hegelian ideas on historical writing, it would be very useful to have Dawson's treatment of Hegel incorporated into the present volume.

Dynamics of World History is a splendid synthesis of Christopher Dawson's historical thought. It is a book that should be read and reread not only by all students and professors of history but also by all others who wish to obtain a deeper understanding of civilization, its dynamics, and its meaning.

MARTIN R. P. MCGUIRE

The Catholic University of America

Irish Families. Their Names, Arms and Origins. By Edward MacLysaght. (Dublin: Hodges, Figgis Co., Ltd. 1957. Pp. 366. $20.00.)

It must be said at once that this beautifully produced book is the most valuable and instructive work that has yet appeared on its subject, and it is likely to hold the field for a long time to come, although it is not the definitive work—if such a work is possible on this subject. It was years in the making and the author has drawn on all the material available to the Genealogical Office in Dublin Castle. He himself was for years Chief Herald of Ireland—an office created in 1943 to replace Ulster King at Arms in the Irish Republic—and Keeper of Manuscripts in the National Library of Ireland. He is currently Chairman of the Irish Manuscript Commission. The plates were prepared by Myra Maguire, Heraldic Artist to the Genealogical Office, and the proofs were read by the present Chief Herald, Mr. Gerard Slevin.

Mr. MacLysaght has undertaken a truly formidable task. The successive waves of invasion and conquest that mark centuries of Irish history resulted in the breakdown of the old Gaelic order and the destruction of records on a grand scale. The worst and latest instance of this latter is the wilful destruction of the Public Records Office in 1922 during the civil war. Many Irish names were given arbitrary Latin equivalents which, in turn, were put into English. Though the mysteries of Gaelic orthography and pronunciation are notorious, many an unwary amateur has been trapped in their thickets, and in many matters, even now, only a very rash scholar would claim to have said the last word. The Irish were conquered, but they

were never fully assimilated by their conquerors, which can be seen, as in so many other ways, in the differences between English and Scottish heraldic practice on the one hand, and Irish practice on the other. Many of the current English forms of the old Irish names are correct translations, especially where the name indicates an office or a craft, but the same name is used in England. How, therefore, is one to tell if the bearer in Ireland is of Gaelic or English descent? Intermarriage has played its inevitable part, in spite of religious differences, and has brought further complications.

Notwithstanding all these difficulties, much can be known with certainty about Irish names, and Mr. MacLysaght has gathered it together very conveniently for his readers. Besides an account of the use of Mac and O, of the distortion, distribution, and continuity of Irish surnames, of the Christian names most in use, and the changes of name, he deals with about 500 Irish families, describing their origins, and in many cases mentioning the more prominent members. In addition he gives the arms in color of 243 families, a section on Anglo-Irish families, a barony map, a map showing the origin of the principal families, a select bibliography, and six appendices containing names common to England and Ireland, foreign names long naturalized in Ireland, Gaelic names sometimes found outside Ireland, etc. Since he has expressly aimed at producing an authoritative work with popular appeal it is too bad he did not explain briefly the basic terms used in heraldry. Two obvious mistakes are listing Dr. Croke as Archbishop of Tuam, instead of Cashel, and having Archbishop Quigley die in Buffalo instead of in Chicago.

JOSEPH P. CHRISTOPHER

The Catholic University of America

After Utopia. The Decline of Political Faith. By Judith N. Shklar. (Princeton: Princeton University Press. 1957. Pp. x, 309. $5.00.)

The central thesis of this book is contained in one sentence of the preface: "But the urge to construct grand designs for the political future of mankind is gone." The Enlightenment represented the high point of cultural and political optimism when man had high hopes of constructing the completely rational regime. Now, the author contends, romanticists and Christians alike feel alienated from the social life about them. So, too, has liberalism "become unsure of its moral basis, as well as increasingly defensive and conservative . . . The case for socialism has been similar." As a result we live in an era of political fatalism with an absence of political ideas and even an absence of political theory. Successively Miss Shklar considers romanticism in its nineteenth and twentieth-century forms, then Christianity, and finally radicalism. In all of them she finds a dominant

note of despair of saving the world by political means. Miss Shklar does not like this trend. Her book "is an effort to criticize them (i.e., romantic, Christian, and radical fatalism) not because they are 'wrong' (quotation marks are hers), but because they fail to explain the world they so dislike."

Most political theorists can go along with Miss Shklar in her belief that a true political theory must set up an ideal and a standard. The fatal weakness, however, of the theories of the Enlightenment was their setting forth a philosophy of man's salvation by rational means in the political and social orders alone. Miss Shklar would seem to want a return to this kind of thinking. Its fundamental thesis of the nature of man was erroneous. The thinkers of the Enlightenment were optimistic, but for the wrong reasons. If a complete reformation of man is possible through political means alone, the elite are always ready to use political means to accomplish it. Or as Rousseau put it, "Man must be compelled to be free." The false hopes raised by the Enlightenment produced after some years skepticism and despair. The romantics took refuge in art, literature, and poetry, the Christians in original sin, and the radicals in the regimentation of economic life. It is true that some Christian writers belittle the possibilities of all poltical remedies or will ascribe all of our present-day woes to the fact that the world is not Christian, forgetting at the same time that Europe had many woes while still overwhelmingly Christian. The Christian faith is not an invitation to despair even of the political order. Miss Shklar, however, does not understand the Christian realism which regards man as potentially saint or sinner—and both in the same lifetime. She regrets, as we all do, that ultra-pessimistic mood that leaves us no alternative but to retreat into the corner to sit down and cry.

The book carries a serious challenge to Christian political theorists to underline the hope inherent in the political thought of the Christian. Yet it can never offer that millennial hope of an earthly paradise preached by the high prophets of the Enlightenment.

JEROME G. KERWIN

University of Chicago

Festschrift für Heinrich Benedikt, o. ö. Professor für Neuere Geschichte an der Universität in Wien überreicht zum 70. Geburtstag. Edited by Hugo Hantsch and Alexander Novotny. (Vienna: Verlag Notring der wissenschaftlichen Verbände Österreichs. 1957. Pp. 244.)

This *Festschrift* contains articles by Dr. Benedikt's students and friends, one of them written in Italian, three in English, and the rest in German. The range of subjects in them—from the Battle of Lechfeld (955) to World War I—reflects the large variety of historical interests of Dr. Benedikt himself. After a brief article in which Hugo Hantsch pays tribute

to Professor Benedikt's own contributions to history, Hermann Aubin of the University of Freiburg evaluates the recent books of Eberl and Bogyany which present new views on the highly significant Battle of Lechfeld. Then there is an essay on "G. W. Leibnitz as a Political Thinker," by Friedrich Hertz of London in which he brings out Leibnitz's wide variety of political interests. In his "Die 'Fräulein-Steuer' " Hanns Leo Mikoletzky, on the basis of documents largely from the Hofkammer Archiv, recounts the money spent by Maria Theresa for entertainment and gifts and for military and civil officials and employees. In his "Progresso dell' 'Esprit Public' nella seconda metà del settecento e l'assolutismo illuminato" Carlo Baudi de Vesme of the University of Turin writes about the increasing appeals made to public opinion around the middle of the eighteenth century by various European sovereigns.

Hans Kramer of the University of Innsbruck, in an article entitled "Die Reisen Kaiser Franz Josefs I. nach Tirol," describes in detail two trips which Emperor Francis Joseph made to Trient, while Willibald M. Plöchl writes about the administrative organization of the Votiv Church in Vienna in his "Die Propsteipfarre der Votivkirche in Wien." Friedrich Engel-Janosi of the Catholic University of America in his essay, "Zwei Aspekte der Beziehungen zwischen Österreich-Ungarn und der Vatikan im Jahre 1870," shows the importance of the French garrison in Rome in Beust's efforts in 1870 to fashion an Austro-French-Italian alliance directed against Prussia. E. J. Hollaender of London has written "Streiflichter auf die Kronprinzen-Tragödie von Mayerling." In it he brings to light new documents which he found in England which re-open the old argument over whether Archduke Rudolf actually committed suicide because he was of unsound mind.

Robert A. Kann of Rutgers University examines, in an article entitled "Ein Deutsch-Böhmischer Bischof zur Sprachenfrage," Bishop Wenzel Frind's program for a just solution of the language problem in the Habsburg monarchy. Paul R. Sweet, of the United States Department of State, in his "Germany, Austria-Hungary and Mitteleuropa: August 1915-April 1918," describes negotiations between Austria-Hungary and Germany for the establishment of a permanent central European union, and Arthur J. May of the University of Rochester discusses Wilson's relations with the Habsburg government before the entry of the United States in World War I in an article entitled, "Woodrow Wilson and Austria-Hungary to the End of 1917."

As is inevitable in such a work, the articles in the *Festschrift* are of uneven quality. Together they reflect the high standard of historical scholarship which Professor Benedikt has himself always maintained.

R. John Rath

University of Texas

ANCIENT AND MEDIAEVAL HISTORY

The Social and Economic History of the Roman Empire. By M. Rostovtzeff. Second edition revised by P. M. Fraser. Two Volumes. (New York: Oxford University Press. Pp. xxxi, 542; x, 543-847. 1957. $26.90.)

Rostovtzeff's *Social and Economic History of the Roman Empire* was published in 1926. It was universally recognized as an epoch-making work, although few scholars accepted all his theses, and, in particular, his view that conflict developed in the third century between city and country, and that the army supported the peasantry in their opposition to the bourgeoisie. The original English edition was soon replaced as an instrument of scholarship by the German edition of 1931 and the Italian edition of 1933, to both of which the author contributed corrections and additions, especially in the notes. The English edition went out of print in 1940. Preoccupation with the excavation of Dura-Europos and with *The Social and Economic History of the Hellenistic Age* (3 vols., Oxford, 1941), and then long illness and death (1952), prevented Rostovtzeff from preparing a second English edition. After his death this task was entrusted to Professor P. M. Fraser of All Souls College, Oxford.

The new edition is limited in scope, and wisely so. Rostovtzeff's book has become a classic and it has been treated as such. Hence, no large scale revision of the whole work has been attempted, nor has the bibliography been brought down to the early years of the present decade. The new edition is essentially a reproduction of the text and notes as they were given final form by Rostovtzeff himself in the German and Italian editions. What the editor has done is this—and it is considerable. He has incorporated into the new English edition all corrections and additions made by Rostovtzeff in the editions just mentioned, exercising his own judgment where he has noted discrepancies in the German and Italian texts. He has rechecked Rostovtzeff's references, corrected numerous errors in citation and quotation that were committed in the first English edition and then passed into the German and Italian editions; he has established order and system in the form of references—Rostovtzeff was rather cavalier in these matters; and he has given references, where desirable or necessary, to later or more accessible publications of inscriptions, papyri, etc. All his own additions are enclosed in square brackets. He has rearranged the plates somewhat to bring them into closer relation with the pertinent passages in the main text. Finally, he has compiled new indices of inscriptions and papyri, added an index of classical authors, and enlisted the help of Mr. H. C. Oakley to prepare a fuller index of names and subjects.

The new edition has been completely reset and has been published in two volumes. These facts undoubtedly explain the rather high price. The scholar

will find it very convenient, however, to be able to have the notes constantly before his eyes as he reads the main text. The text of the new edition comprises 541 pages as compared with 487 in the old. Chapter VII shows the greatest increase in length, from sixty-nine pages to ninety-seven. The notes have been increased from 142 pages to 208, the index of names and subjects from forty-six pages to sixty-eight, an index of classical authors—as already indicated—has been added, and the indices of inscriptions and papyri have been increased from thirteen pages to seventeen. The plates number eighty in the new edition as compared with sixty in the old.

In the German and Italian edition Rostovtzeff made no fundamental changes in his theses or in the scope of his work. For the reasons given in the preface to the first English edition, the spiritual, intellectual, and artistic life of the empire have been excluded from systematic investigation and exposition. Accordingly, the reader will meet only incidental mention of pagan cults, Judaism, Christianity, education, art, literature, etc. On the other hand, he will find full and penetrating analyses of every aspect of economic life and institutions throughout the empire, and he will note that they are based on an unrivalled knowledge and control of all the sources—literary and legal texts, papyri, inscriptions, coins, monuments, ruins of ancient cities, villages, or farms, and whatever else, however small or hitherto neglected, can furnish any evidence.

MARTIN R. P. MCGUIRE

The Catholic University of America

A History of Medieval Europe from Constantine to Saint Louis. By R. H. C. Davis. (New York: Longmans, Green & Co., Inc. 1957. Pp. xiii, 421. $5.00.)

In many respects this book more than lives up to the promise of the publisher that it is "an admirable introduction, at the level of first year undergraduates, to a fascinating but difficult period of history." Certainly Mr. Davis writes in a style that holds the interest of his reader and he has, in addition, the very happy knack of presenting the dead in a living manner. Although he has followed the chronological development very faithfully, he has not hesitated to introduce topical discussion. He has devoted two chapters to economic developments, one to monasticism in the eleventh and twelfth centuries, and another to the reactions caused by the barbarian invasions. Some will regret that he did not find space to discuss intellectual life in greater detail, but in a volume of this size it is remarkable that he was able to do as much as he did. This reviewer would like to call special attention to his use of quotations to make the reader feel

closer to the events described. Mr. Davis has been quite successful in this regard. Without overburdening his volume, he has added considerably to its merit. The story of the repentant ex-monk (pp. 276-277) illustrates the character of St. Bernard of Clairvaux and the mediaeval acceptance of the miraculous.

Unfortunately, several features mar the quality of the work. The author might have omitted the rather long (pp. 149-152) discussion of the controversy surrounding the coronation of Charlemagne, or at least presented it more briefly. In preparing reading lists for inclusion at the end of each chapter, greater attention to English titles would have served the purpose better. E.g., in the list on page 277 only two of six works are in English. This reviewer noted that in his account of the events prior to Hattin (1187), the author failed to mention the role of Reynauld du Chatillon. A more serious inaccuracy is his statement that Innocent III permitted polygamous marriages among Moslems after their conversion, provided the marriage was contracted before (p. 345). A reading of the letter in question (Migne, *PL,* CCLXI, 1269-1271) will show that Innocent had no desire to overturn the doctrine of the Church to accommodate converts. Typographical errors are few: "Wittelshach" for "Wittelsbach" (p. 337) is probably the most likely to confuse. Despite these defects, teachers of the survey course would do well to consider this book for inclusion on their reading lists.

JAMES M. POWELL

Indiana University

Devil's Brood. The Angevin Family. By Alfred Duggan. (London: Faber and Faber. 1957. Pp. 278. 21s.)

Alfred Duggan in *Devil's Brood. The Angevin Family* presents an historical study, in parts fictionalized, of Henry II of England (1154-1189), the first of the Plantagenet dynasty, and of his four sons, Henry, the "Young King," who predeceased his father; Richard, the immediate successor of Henry II and first of that name to rule England (1189-1199); Geoffrey, who also died before his father; and John, destined to become the most notorious monarch in English history (1199-1216). Throughout the story Eleanor of Aquitaine, onetime Queen of France when wife of Louis VII, and later Queen of England when wife of Henry II, is constantly a dominating figure in her varying periods of power, of imprisonment, and of unhappiness.

The story of the earlier Angevins is familiar to all students of English history. Duggan does not add anything new; he recounts the familiar dynastic and political problems, omitting any consideration of economic

and social questions. Interest is focused on personalities—the efficiency, high intelligence, and also the immorality of Henry II; the rebelliousness of wife and sons; the intrigues of Philip Augustus of France. Lesser persons, among them the murdered Archbishop of Canterbury, Thomas à Becket, and William Marshal play clearly delineated roles. Throughout the book, running as a motif and providing its title, is the traditional mediaeval legend that the Plantagenet characteristics in their more sordid aspects owed their origin to the family's physical descent from the devil.

Henry II was, indeed, a great king, ruling England and much of France, holding title to lands in the latter through inheritance from his father and mother and by right of his wife, and possessing vaguer titles to Ireland and Scotland. The French connection provides a great part of the setting, for Duggan does not treat of the important technical advances in the common law and in the governmental administration of contemporary England. Henry had almost endlessly repetitive political and dynastic problems to deal with—preventing the undermining of the Plantagenet holdings in France and their absorption into the domain of the Capets; providing suitable domains for his jealous, quarrelsome sons; maintaining a close friendship with the influential Church. Although he held his "empire" intact, he failed lamentably to conciliate his children and his sad death is a commentary on parental indulgence and blindness.

Duggan obviously intended his book for popular consumption; it is not, for instance, a scholarly study of the nature of Amy Kelly's *Eleanor of Aquitaine and the Four Kings* (Harvard University Press, 1950). The text lacks authentication by footnotes; the bibliography wants breadth, especially in secondary sources. But the beginner in history can with profit find in *Devil's Brood* a lucidly-written brief history of the earlier Angevins; and the trained historian can with pleasure refresh his memory about the reigns of Henry II, Richard I, and John Lackland.

WILLIAM R. TRIMBLE

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MODERN EUROPEAN HISTORY

Elizabethans at Home. By Lu Emily Pearson. (Stanford: Stanford University Press. 1957. Pp. 630. $8.75.)

The contemporary Elizabethan age has prompted more than one backward glance at the England of Elizabeth I. That period of the flowering of the Renaissance on English soil is the starting point of modern times not only in literature, philosophy, and statecraft, but also in the variety of

details which comprise daily living. Lu Emily Pearson has compiled a comprehensive reproduction of the domestic life of the Elizabethan Age. The book is not a mere imaginative journey into a period four centuries old, nor a catalog of unrelated domestic data. It is an excellent specimen of research with the results handled in an intelligent and captivating fashion. Miss Pearson's sources include domestic references from the better known contemporary literature, the "conduct" books of the Renaissance, and the biographical sketches of the personalities who helped to create the civilization of that era. The individualism so characteristic of the period learned to express itself in a multitude of ways, and the sixteenth-century English home felt its impact insofar as family possessions and customs were concerned. The family circle of St. Thomas More, although anticipating the exact reign of Elizabeth I in time, is a perfect example of the new mode of daily living, and the author draws upon its lessons frequently.

A partial listing of this volume's contents may explain the scope of the sizeable study. Among the topics treated are the styles and architecture of homes, gardens and flowers, the home life of parents, education of children, typical schools and their schedules, betrothal customs, marriage practices, hobbies, seasonal feasts and the traditional celebrations, food and beverages, fashions for ladies and men, and a portrait of a typical middle-class family from dawn to dusk.

There are many more facets of Elizabethan life revealed in a smooth and charming manner by the author, and the book's illustrations taken from contemporary sources are particularly pertinent. The reviewer feels that such a work could well serve as a unique source book for historians, novelists, and playwrights who intend to treat this century of English history. The wealth of detail renders *Elizabethans At Home* a difficult book for continuous recreational reading. It remains a delight to consult because of its completeness.

THOMAS W. CUNNINGHAM

Seton Hall University

The Puritan Tradition in English Life. By John Marlowe. (London: Cresset Press. 1956. Pp. 148. 16s.)

Although this is a book designed for the interested layman, it is not without value for the specialized scholar. Mr. Marlowe's compact synthesis of a vast subject—in time if not in geographic scope—is at once stimulating and perceptive and manages on the whole to escape the *bête noir* of such broad treatments, superficiality. This is especially true of his chapters on "Religion," with its incisive examination into the similarities and dissimilarities of Puritanism and Methodism and the relationships be-

tween Puritanism and the evangelical movement of the nineteenth century (pp. 50-57); "The Anatomy of Puritanism," particularly the paradox of simultaneous conviction on the part of Puritans of their depravity and righteousness (pp. 134-135), a chapter, by the way, majestic in the beauty of some of its prose passages; and the chapter dealing with "Social Life." Here his discussion of the translation of moral obligations into material terms in the nineteenth century (pp. 76-77) is a brilliantly pithy expression of the "man of property," while the effects of the Puritan concept, or lack of it, of charity in the relationships between man and God upon social attitudes, is a penetrating analysis of the stresses and strains racking the Puritan soul. On the other hand, much too sweeping a case has been made for the effects of Puritan thought upon all forms of *laissez-faire,* as well as state welfare schemes in his least successful chapter, "Politics," while too much blame upon Puritans for Victorian tastes is discernible in the evaluation entitled "Fine Arts."

Essentially this volume is a series of topical essays about a central theme, rather than a full-bodied, organized development. Yet even this convenient schema cannot excuse the rather forced interjection of a chapter on Gladstone and Gordon, no matter how cloaked under the guise of high-lighting through these Victorian figures the qualities and defects of nineteenth-century conformist and non-conformist patterns of Puritanism. One cannot resist in passing a nod of delighted assent at Mr. Marlowe's, perhaps acid, comment concerning them: "Each had too much pride to submit to God without a sense of frustration and too much conscience to neglect God without a sense of sin" (p. 113).

The theme, that Puritanism provided a moral atmosphere and a continuing influence which helped to sustain and to renew the energy motivating England's expansion in all areas throughout the 350 years of its history which divided the collectivism of the mediaeval from the collectivism of the modern state, is conscientiously and devotedly adhered to, almost to the point of annoying emphasis. World War I was the crucible in which the Puritan way of life was finally dissolved, a dissolution which associates it also with the Liberal Party. Mr. Marlowe makes the interesting point that although Puritanism was in origin an intellectual movement, its prodominant influence was in action and not in thought. This was necessitated by the fact, e.g., that predestination was an intellectual dead-end, if taken in its thought context. An excellent dissection of the inevitable outcome of the elect's 'infallible' judgment is delineated in the movement of Puritanism toward materialism via humanism, Unitarianism, and Antinomianism on the religious and social levels, while politically leading it into utilitarianism. *The Puritan Tradition in English Life* is in many respects an extension of the Tawney theme in *Religion and the Rise of Capitalism* (New York, 1926),

an extension which broadens into a questionably loose definition of what comprises "Puritan." Mr. Marlowe groups within its environs by inference and declaration such diverse elements as Wesleyans and Quakers.

The tone and style are for the most part dispassionate and objective, although a number of outmoded theories on scientism and the Bible (p. 39) and rather careless usage of the term "superstitious practices" (p. 18) in connection with the Catholic Church and "obscurantism" with regard to the Counter-Reformation, betray overtones of bias. As the author refers largely to the 'mediaeval' Church this may well be the result of a pathetic adherence to a single text, if we are to judge from his bibliography, viz., the pessimistic work of G. G. Coulton, *Medieval Panorama* (New York, 1938). The style, too, tends to become tiring, based as it is almost entirely on a counter-balancing of sentences in an endless string of paradox and antithesis, strongly reminiscent of A. P. Taylor's work. A single example will suffice to suggest both the merits and defects of such tempting juxtaposition: "The Victorian neurosis took the form of a morbid intensity of application and a morbid rejection of relaxation. The American neurosis takes the form of a morbid determination to relax combined with a constitutional inability to do so" (p. 78).

Mr. Marlowe is seemingly far afield in attempting this study, if we are to judge from his published works dealing with Palestinian and Anglo-Egyptian subjects in modern times. Although he brings an intuitive mind and a judicious and lucid pen to his task, a survey of his limited bibliography, almost entirely made up of secondary works, indicates—as he cheerfully admits!—one comprised of random samplings of "what I happened to read" (p. 143)—a dangerous, if interesting approach. Under the circumstances he is to be commended for what he managed to include rather than condemned for his omissions, glaring as these are—among them the works of W. Haller and Charles Firth, to mention only a few.

SISTER JOSEPH DAMIEN HANLON

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The Lion and The Throne. The Life and Times of Sir Edward Coke (1552-1634). By Catherine Drinker Bowen. (Boston: Little, Brown and Co. 1957. Pp. xiii, 652. $6.00.)

"To make the acquaintance of a period is a slow and concentrated exercise; it cannot be hurried any more than prayer can be hurried." Thus did Catherine Drinker Bowen introduce her earlier biography of John Adams [*John Adams and the American Revolution,* (Boston,

1950), p. xvi.] And if making the acquaintance of the more familiar period of the American Revolution places demands on an author something like prayer, making the acquaintance of the more remote era of Lord Coke is an impressive intellectual experience under the wise guidance of this author. Her aim, she said in the book on Adams, is "not to startle with new material but to persuade with old," and she uses the narrative form because for her "it is the most persuasive" (p. 622). But she does not undertake to apologize or to defend; she simply tries to understand and to explain. The resulting interpretation is as subtle as it is masterly, and pretty persuasive in its effect.

Doubtless the secret of her mastery is the thoroughness with which she turns over every stone. Her library reading is prodigious and her first-hand observations of localities and the physical surroundings in the midst of which these historic figures she writes about lived, effectively transport her readers from now to then. Most important of all, in dealing with statesmen, are her shrewd insights into the problems of statecraft, e.g. Chapter 33 of the life of Coke which narrates the drafting of the Petition of Right in 1628, where she anticipates the alternatives and conveys a sense of the misgivings that even the most experienced public figures feel in releasing their decisions for the judgment of history. A complex person like Sir Edward Coke becomes not only plausible but intelligible in Mrs. Bowen's skillful hands.

Reading *The Lion and The Throne* in the spring of 1957 proved to be an excellent way for this reviewer to get into an appreciative frame of mind for the historic meeting of the American Bar Association in London in July. One reading was in this case not enough, however. The book paid double dividends with its rereading after returning home. Westminster Hall and Ely Place, Cambridge and the Inner Temple, already familiar place names from Bracton's day to Thomas More's and John Fisher's, take on new meaning in the unhappy times of Elizabeth and Essex, Guy Fawkes, and James I. To see the two strange documents attesting Fawkes' confession in the "Gunpowder Plot" on display in the museum of the Public Record Office is to become more deeply convinced that the character of the struggles against the Roman Catholic Church—which were the official concern of Elizabeth's attorney general, and are so graphically described in this biography—was political rather than religious. To see in the same museum, not three paces away, what appears to be Bracton's handwriting on a thirteenth-century plea roll, is to reaffirm the respect due Lord Coke for holding fast to Bracton's doctrine of the supremacy of God and the law in the face of King James' raised fist. "A tremendous scene" the author calls it (p. 306) and she reaches great heights in taking the reader along to see this and comparable incidents through her eyes.

Sir Edward Coke lived while the colonies of Virginia and Massachusetts were being settled, and almost to the moment when the doors of Boston Latin School and Harvard College were first opened. He had extensive experience in all three branches of government,—as attorney general, judge of Queen's Bench, and member of Parliament. He wrote one of the four greatest treatises on the common law, and he was a pioneer in publishing our modern system of law reports. Neither a courtier like Bacon, nor a doctrinaire like Hobbes, Coke had no theory to expound save the supremacy of the common law. His chief characteristic was to cite chapter and page for every statement of the law he made, so that few could challenge his authority successfully. Because his work was influential in America from the beginning, he is the bridge between our American legal system and its origins in the tenth to the thirteenth centuries.

Mrs. Bowen, in pursuing relentlessly "the story of our free government" back of Mr. Justice Holmes, through John Adams' time to Lord Coke's, has written, she says, (preface to Coke, p. ix) the "last of three" biographies, and she has done a needed job brilliantly. It is, perhaps, ungrateful to ask for more. The fact remains, however, that in giving us this biography of Lord Coke, she has supplied us with the close, not the beginning, of an era in which our liberty was established by law. We need to know as much about the three centuries preceding Coke as we now know of the three centuries since. And because she has devised a unique means of informing us pleasantly about the great events in the history of the common law, it is to be hoped that this is not the "last" but the latest of her narrative biographies. Meanwhile this delightful book on Coke can serve as highly recommended collateral reading for every student of our liberties and its chapter on sources will guide us toward learning more. To this reviewer the story of *The Lion and The Throne* is more enthralling than most novels.

MIRIAM THERESA ROONEY

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The German Policy of Revolutionary France: A Study in Diplomacy during the War of the First Coalition, 1792-1797. By Sydney Seymour Biro. Two Volumes. (Cambridge: Harvard University Press. 1957. Pp. xvi, 480; ix, 1104. $15.00.)

This is a distinguished work. Professor Biro brings to bear on his project three doctor's degrees and meticulous research in major European archives. He demonstrates a taste for detail that would inspire the most carefully trained product of a nineteenth-century German historical seminar. For students accustomed to use G. P. Gooch as their "outside reading"

on the French Revolution and Germany, these volumes offer something new. And there is more to come. Biro promises a sequel for 1797-1799. Remembering that at the 1956 meeting of the American Historical Association papers pointed up lacunae in American and foreign studies of revolutionary France, here is a change for the better. Particularly since Biro has a good story, reproduces excellent maps, and puts himself in the hands of a publisher who can turn out a book of graceful format.

One may ask, did France of the years 1792-1797 have a clear cut German policy? The answer is no. French policy was improvisation built on expediency based on self interest. This is not to say that a fundamental orientation cannot be seen. France aimed at humbling the Hapsburgs, using threats of a revivified Prussia, a resurrected Poland, or a Turkish flank attack, to press toward its goal. Thus Bonaparte in his first Italian campaign illustrated the ancient maxim: "France hates Austria and fights her in Italy." Sure of foot, the writer leads his audience through the maze of complications between France and the Germanies. Even the dust jacket of the book admits these complications to be a "Cretan labyrinth." The natural frontiers question is exhaustively examined. Small data of the spelling of a diplomat's name are handled as deftly as larger topics such as French relations with Hamburg. Economic considerations, often ignored by earlier historians, receive proper underlining. Nothing is omitted from the Duke of Brunswick to Campoformio, yet the assorted threads combine in a single narrative. Once in a while the author tends to sound dogmatic, but after his extensive investigations he probably has every right to be. In any case, he reads well and is aware of G. M. Trevelyan's observation: "Dull history is false history, for the past when it happened was never dull."

Biro is more at ease reporting state papers than state personalities. Figures are numerous and occasionally shadowy. However, he can come to the rescue with amusing statements, e.g., talking of the Director Reubell he writes: "Reubell's nervousness seems to have remained much in evidence. In fact, this fire eater, with his reputation for vigorous action in time of trouble, was even inclined to flight. The girlish fears of these blood-and-iron purgers would be amusing if the plot were not so heinous" (pp. 801-802). The scholarly apparatus of footnotes and critical bibliography is unique. It is patent that having planned his work with care, Biro has worked his plan with distinction. Footnotes are where they should be and not relegated to what a former colleague called "a Jim Crow section" at the book's back. The reviewer cannot leave *The German Policy of Revolutionary France* without a final word of praise for Professor Biro's vast effort. The book is definitive and probably will remain so for a long time to come.

DUANE KOENIG

University of Miami

The Great Famine: Studies in Irish History, 1845-52. Edited by R. Dudley Edwards and T. Desmond Williams. (New York: New York University Press. 1957. Pp. xvi, 517. $6.00.)

My objection to this book is that there is not enough of it. True, that objection could be applied to all Irish history which is still too much a matter of patches intermittently arranged on a shaky framework, but the deficiency in this case is more noticeable because each of the seven essays of which the book is composed is so good that one hungers for more. Thus, I feel, there ought to be another essay specifically on the Church in Ireland during these years. Again, any book so directly concerned with the Irish peasantry of that time should contain a study of those agrarian secret societies, like the Ribbonmen, that had played so large a role in peasant life as recently as the tithe war. If, as would seem must have happened, this general, if rickety, means of defense was also broken by the famine, we ought to know how and why.

But, perhaps, this is to look a very fine gift-horse a little too closely in the teeth. It is everywhere to the credit of the editors and the individual writers that they have so consistently provided new material and fresh and scholarly assessments. A book more remote from the old propagandistic diatribes—what Joyce well summed up as "Porphyrious Olbion, redcoatliar, we were always wholly rose marines on our side every time"—would be hard to imagine. And that, considering the subject, is, indeed, a feat. For it is a tremendous subject, and not just as a famine and a mortality. Probably any average flood on the Yangtse has done more damage. In quantity and intensity of suffering three or four of the famines experienced in Ireland between 1700 and 1840 cannot have lagged far behind. But those were just catastrophes. This was a hugely decisive event whose effects are widely felt today, some of whose effects many of us are. This catastrophe happened to a people newly merged into modern self-consciousness. It occurred near the center of the richest and most influential society in the world. It set moving a diaspora that spread into every English-speaking country, with good effect and bad, but in any case plenty of effect, and that again for good and bad contributed plentifully to the development of the modern Church. Finally, it so completely changed the conditions and possibilities of native development in Ireland that a real effort of imagination is needed to gain much sense of what pre-famine Irish society was like.

In these essays that effort has been made with regular, if necessarily limited, success. The book also provides a bridge (would that there were firm land on either side) between pre-famine and post-famine Irish history; and that bridge has long been wanting. But chiefly, of course, it is a study of the famine itself. In so short a review it would be presumption

to attempt a discussion of any one of these essays. The general quality, however, can be indicated by reference to two. The first is Thomas P. O'Neill's "The Organization and Administration of Relief" which, by its ample documentation and strict care for justice, should set many shibboleths about British callousness and malice to a long overdue rest. To be sure, the essay also amply documents the densest stupidity, but like several of the other authors Mr. O'Neill makes it clear that stupidity, impartially English and Irish, was the one commodity not in short supply in stricken Ireland.

Justice and scholarship never come amiss, yet full as the book is of both it might have failed of true excellence were it not for the final essay, Roger McHugh's "The Famine in Irish Oral Tradition." This is a beautiful piece that must have been agony to write. Reading it, we can understand why a hundred years had to pass before emotion had cooled sufficiently to let this book be written.

JOHN V. KELLEHER

Harvard University

Gaslight and Shadow. The World of Napoleon III. By Roger L. Williams. (New York: Macmillan Co. 1957. Pp. xi, 321. $5.50.)

History is first and foremost the story of people, or as Carlyle phrased it, "Biography is the only true history." On the other hand, good biography is a rare achievement. Having applied the biographical method to his study of the gas-lit world of Napoleon III, Mr. Williams succeeded in presenting a superior example of what the historical imagination can accomplish. By filling an obvious need in the literature on Napoleon III, by presenting a decade of living, personal vignettes with great élan, skill, and interest, and by tying everything with the mystique of Napoleon III who suffuses each chapter, while dominating none, Mr. Williams achieves a *tour de force* in contemporary historical writing by Americans on European themes.

Unfortunately, few Americans have written excellent histories or biographies of French figures and events. It is my belief, consequently, that the author has revitalized an old genre of historical writing. In successfully presenting his realistic portraits of a variety of outstanding individuals in France of the second republic and second empire, he enriched our understanding and appreciation of the era. His stratagem of including ten moving chapters has the appeal of a still color slide camera. Each film is fresh history and the aggregate seems to receive unity in Napoleon III. To my knowledge such an approach has seldom been successful, and the work should be compared and contrasted with J. M. Thompson's *Leading Figures*

of the French Revolution (Oxford, 1929), or, in style only, to one or possibly two writings of the late Hilaire Belloc.

Who are the individuals whom Mr. Williams selects to analyze under his microscope? Persigny, Morny, Montalembert, Offenbach, Sainte-Beuve, Pasteur, Courbet, Countess Castiglione, Duruy, and Ollivier. Why were not others included—and another dozen could easily be invoked. What criterion of selection did the author impose on his material, or need there be one? Perhaps Mr. Williams will follow with a sequel and create a galaxy headed by Empress Eugénie and comprising Haussmann, Bazaine, Chevalier, Garnier or D'Angers, Baudelaire or Flaubert, and others. If the author failed to uncover any new archival material, much of which became ashes in the fire of 1871, he has made maximum use of the available literature. His historical imagination imparted a "soul," and even erotism to the work. Without the former the reading might easily deteriorate to dullness; without the latter, many of the chapters would be dry-as-dust even for the historian.

Liberalism properly occupies a large portion of Mr. Williams' attention. Beginning with Morny, continuing with Montalembert and liberal Catholicism, he concludes with Duruy, Minister of Education, and Ollivier, the poignant symbol of the empire's liberal stage. Williams maintains that the deadly struggle of liberalism and conservatism which France inherited from the revolution of 1789 is personified by Napoleon III. Wanting to be all things to all men, the emperor was plagued with the titanic tensions inherent in trying to fuse liberalism and conservatism. In the end he and the nation were sacrificed to the god of war. The remarks on liberal Catholicism are noteworthy, as are those on the role of the papacy. It was like the burst of a thunderclap to read that the Council of Constance, 1414-1418, had denied the doctrine of papal infallibility. Two other observations might be made on the position of the papacy *vis-à-vis* liberalism. One, the author should clarify the Roman Question for the reading public by defining the Church's position; secondly, the fact that the inimitable Pius IX condemned "liberalism" in the *Syllabus of Errors* must be qualified. The Vatican Council pronounced that man's distinctiveness from the animals is his "reason," by which man can know God. Thus the pope administered the *coup de grâce* simultaneously to Kant and to Hegel. There is no greater defender of man and his dignity than the Catholic Church. It is true, nevertheless, that absolute rationalism and absolute freedom were condemned.

In conclusion, several minor errors should be cited. There are two misspellings: "thought" (p. 76) and "encouraged" (p. 222). There is no mention of the Blessed Virgin's apparitions at Lourdes a century ago, an event already enshrined in literature and in the hearts of Christians. Prussia's role in 1859 appears to receive too much weight (p. 150). The

bibliographical equipment is meritorious, although more annotations should be made meaningful. Finally, while I concur with Mr. Williams that "France has not been the same since" (p. x), one wishes that he would have preoccupied himself a little more with cause and effect in the change.

RAYMOND J. MARAS
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Parnell and His Party, 1880-1890. By Conor Cruise O'Brien. (New York: Oxford University Press. 1957. Pp. xii, 373. $7.20).

We must be grateful to Mr. Conor Cruise O'Brien for providing us with what, to professional historians, is a welcome surprise—a scientifically annotated history which entertains. Parnell is seen as the man who by personal magnetism, clear perception of political realities, and great ability as a political strategist and tactician, acquired and held for a dramatic decade the leadership of the Irish home rule movement. By conviction and temperament inclined to conservatism, he was enough of an opportunist to identify himself with Fenians and Land Leaguers, men whose aims and methods were frequently too violent for his liking, only in order to control their radicalism and win their support for his constitutional policy of home rule. With great skill he managed to unite nearly all nationalists under his leadership, the radical political and agrarian groups on the one hand and, on the other, the moderate men and the Catholic clergy.

With cogent presentation of evidence Mr. O'Brien traces the formation of the Parnellite party, from its origin as a splinter but active group within the whiggish party founded by Butt, to its control of the nationalist movement by 1882 and its monopoly of the nationalist representation as a result of the general election of 1885. The later years of the party, until the momentous "split" of 1890, are dealt with in an equally interesting and able manner. Since, until recently, economic interpretation has been seriously neglected in the writing of Irish history, it is good to see that Mr. O'Brien makes a special point of analyzing the economic status of the party members. In this instance, however, the results obtained merely tend to confirm conclusions already in existence.

The author lays special stress on the absolute control which he considers Parnell had obtained over the party but, while not denying that he held great power, one feels that the evidence Mr. O'Brien puts forward in support of this thesis is sometimes inadequate. He sees, e.g., Parnell's forcing on the party of the candidature of the unpopular O'Shea in the Galway election of February, 1886, as a proof of this control; whereas, it seems more probable that Parnell got his way because the party leaders feared dissension at the critical moment when Gladstone was about to introduce the first Home Rule Bill. Again, Mr. O'Brien tells of a news-

paper article hostile to Parnell which Harrington and Dillon suppressed because its publication "would have utterly ruined our movement and driven me [Dillon] and others out of public life" (p. 220). Whatever the general import of the suppressed article, the excerpt quoted here as evidence of hostility to Parnell, would have been offensive to the Catholic clergy, a consideration which Mr. O'Brien ignores. It is no proof of Parnell's absolute dominion that a group of party leaders should have feared to attack both him and the clergy at one and the same time. The article as a whole may furnish suitable evidence in support of Mr. O'Brien's thesis but the excerpt quoted does not.

One would like to think that the author had made a more thorough investigation of the Land League and the agrarian agitation generally. He does not seem to have got the "feel" of what they meant to the ordinary farmer or to what extent they contributed to the enthusiasm for home rule. It might be added that Mr. O'Brien makes no allowance for the very real difficulties in which the landlords found themselves as a result of the slump in agricultural prices in the late 1870's and the bad harvests of those years. An interesting point made by the author is that the Irish leaders, though mostly of fairly humble rural origin, had a snobbish contempt for the English bourgeois class and a preference for English aristocrats. He sees this attitude as of some significance, though not a major factor, in the hostility to Chamberlain and other Radicals in 1885 and in the comparative mildness with which high-born Tory opponents were treated. Anyone acquainted with modern Ireland could regard such an interpretation as not unreasonable. The "split" is seen as due essentially and immediately to Gladstone's letter stating that the Liberal Party could no longer co-operate with any party led by Parnell. Mr. O'Brien condemns the members of the Home Rule Party for deposing their leader at the behest of Gladstone when they had, only the day before, re-elected him as chairman in spite of the divorce court verdict. He likewise chastises Parnell for his vanity and obstinacy in attempting to treat the divorce as if it were irrelevant to his political position. The Irish bishops are considered as having refrained from vigorous intervention until after the split had occurred.

Parnell and his Party, 1880-1890 does not present any major interpretation that could be described as revolutionary or that has not been expressed in one or other of the histories of this period. This is not to say that the work is not of value. While new interpretations are always welcome, it is of great importance that conclusions long held should be confirmed for the present generation by an historian of Mr. O'Brien's ability. His book is a serious—and an entertaining—contribution to Irish history.

MAURICE R. O'CONNELL

University of Pennsylvania

Soviet Russia and the East, 1920-1927, A Documentary Survey. By Xenia Joukoff Eudin and Robert C. North. [Publication No. 25, Hoover Library on War, Revolution and Peace.] (Stanford: Stanford University Press. 1957. Pp. xviii, 478. $10.00.)

Soviet Russia and the West, 1920-1927, A Documentary Survey. By Xenia Joukoff Eudin and Harold H. Fisher, in collaboration with Rosemary Brown Jones. [Publication No. 26, Hoover Library on War, Revolution and Peace.] (Stanford: Stanford University Press. 1957. Pp. xix, 450. $10.00.)

The recent emphasis on the documentary approach has encountered an ever increasing criticism, especially where large areas combine with publication restrictions to make a representative selection well nigh impossible. This reviewer's darts might have been directed toward several such omissions in the volumes under review. But when he reconsidered the limits set and the documents chosen, he was forced to put his darts away and to extend his enthusiastic endorsement to the editors for a difficult task well done. The limits set, the years 1920-1927, are those in which the Communists "experimented with the dual policy of carrying on, through the Soviet government, ostensibly normal . . . relations with the non-communist countries, while at the same time promoting political disagreements, . . . tensions and revolution within those same powers through the Communist International." These were the same years in which "Russia's foreign and domestic policies were affected by the transition from . . . Leninism to . . . Stalinism."

The documents presented here are for the most part those which would not be available otherwise to the public owing to linguistic barriers or the location of depositories. They serve, in their chronological limits, to present the official, and wherever possible the unofficial, attitude of Russia toward East and West. As the editors note, to arrive at a balanced approach the reader ought to investigate those documents which would illustrate the attitude of East and West toward Russia. This was not the province of the editors as these documents are already available elsewhere.

The first volume is divided into three parts: Part I, "The Nationality and Colonial Policies of the Russian Communists," covers the application of Moscow's interpretation of self-determination to her own colonial and dependent nations; Part II, "Reopening the Diplomatic and Revolutionary Window to Asia, 1920-1923," surveys Communist successes, failures, and potentialities in the Near and Far East; Part III, "Soviet Russian Diplomacy and Revolutionary Guidance in Asia, 1924-1927," is principally an account of the rise of the Communist Party in China from the split within the Kuomintang. How prophetic was Stalin's 1927 statement: "Only the blind and the timid hearted can doubt the Chinese workers' and peasants'

advance toward a new revolutionary upsurge" (p. 396), Soviet arms and assistance were to prove. Volume II is divided into five parts: Part I, "Reopening the Window to Europe," surveys Russia's diplomatic recovery following her treaties with the Baltic states and her 1920-1921 trade negotiations with Britain; Part II, "The Beginning of Peaceful Coexistence, 1922-1923," recounts Moscow's participation in the Genoa, Hague, Lausanne, and Rome Conferences; Part III, "Diplomatic Triumphs and Revolutionary Failures, 1922-1924," treats of Russia's failure to take advantage of the Ruhr crisis in Germany and of the Russian rapprochement with Germany, her relations with England and the United States, and her attitude toward the League of Nations; Part IV, "Socialism in One Country" and the Pacifist-Reformist Interlude, 1924-1926," narrates the Stalinist-Trotskyite rivalry and its consequences in the area of foreign affairs; Part V ends the volume on the now traditional Soviet policy—"The Renewal of Suspicion and Hostility, 1926-1927."

Both volumes avoid the error of many documentary surveys by presenting an adequate balance between introductory narratives which present the historical settings to the documents and the documents themselves. Both likewise present chronological charts and both include excellent bibliographies. The volume on the East presents a much appreciated set of biographical notes. The set will serve as an indispensable introduction to and source and readability of the work will commend themselves particularly to the former.

EUGENE KUSIELEWICZ

St. John's University
New York

The Life of Hilaire Belloc. By Robert Speaight. (New York; Farrar, Straus & Cudahy. 1957. Pp. xv, 552. $6.50).

At the invitation of the literary executors of Hilaire Belloc and drawing on the private papers, correspondence, reminiscences of those who knew him, and his published writings, Robert Speaight has composed a masterful and memorable biography of the man of genius whom Chesterton praised as first in his time for fighting so consistently for the good things. The roles of orator, soldier, lover of the sea, member of Parliament, traveller, lecturer, classicist, poet, and thinker are some facets of the figure here portrayed.

Among the many appealing sections of the book is the author's detailed narration of the heredity and early years of Belloc through his school

days at Newman's Oratory School in Edgbaston. As a schoolboy he distinguished himself in debating and dramatics and learned to love the classics. There began his habit of illustrating in ink or pencil that which he was writing. Between the Oratory and Oxford he learned to sail, tried his hand at farming, shared in the founding of a monthly review, and covered the French elections of 1889 as a cycling correspondent in France. Belloc's first meeting with the American girl, Elodie Hogan, convinced him to make her his wife. By selling his school prize books he obtained a steerage ticket across the Atlantic and gambled his way across the United States, following her to her home in California, only to meet the opposition of her mother to their marriage and the girl's own thought of a religious vocation. Several years passed before they could marry. For Belloc this was the time of his service in the French artillery, service vividly described in essays on army life. At last he went up to Oxford, having been accepted at Balliol, there to outshine all in the Union with his brilliance as a speaker. Although he won first class honors he lost the coveted All Souls fellowship, a disappointment shown by his biographer to have obsessed his later years when he suffered the pinch of poverty that the fellowship would have prevented. By the time Belloc had finished his studies at Oxford Elodie had tested convent life as a postulant at Emmitsburg and had returned to her home in California. Once again he crossed the Atlantic and worked his way to her as a lecturer. She gave him her hand and the renewal of his religious faith, weakened in the Balliol years.

How fast beat the tempo of his life from that time on with lecture tours, books, reviews, and *Spectator* essays crowned by the work that made his name as a rich and vital personality, *Path to Rome!* Membership in Parliament then followed and in the same period he published ten books, the best of which was his *Marie Antoinette* (New York, 1909). But the upward surge of his fame and literary power was shattered by the sudden death of his wife and only another pilgrimage to Rome in her memory could temper his remorse and regret. Belloc's talent as a military analyst was displayed in weekly articles during World War I, and his knowledge of the French army and his close acquaintance with the terrain of the battlefields of the past and the present gave weight to his opinions and judgments.

Not least among the merits of this book is its study of Belloc as a historian, especially as a defender of the faith, proclaiming the truth of Catholicism, correcting the falsities of English writers of history, and giving his countrymen self-confidence in their religion. Impressive, too, is the final chapter that tells of Belloc's last year with sympathy and warmth. Mr. Speaight's biography is a superb portrayal of the life and work of a great man with a wealth of detail of places, incidents, quotations,

memories, and persons. The biographer's calm and judicious appraisal of the crises and conquests of Belloc's career does full justice to the towering figure of the man.

THOMAS F. CASEY

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De Valera and the March of a Nation, Mary C. Bromage. (New York: Noonday Press. 1957. Pp. 328. $4.95).

Born in Fall River, Massachusetts, Mrs. Bromage has long been known as a perceptive writer on Irish affairs. In this book, as stated in her preface, she writes of Eamon De Valera out of a feeling of devotion and out of a conviction that his life story illuminates modern Irish history. Here one finds the by now familiar tale: De Valera's birth in Brooklyn, the long years of growing in rural Limerick, the dedications of the serious young teacher to the new nationalism of Arthur Griffith and Padraic Pearse, his rapid emergence as a leader after the Rising in 1916 and the equally rapid collapse of his leadership when he refused to accept the Free State in 1922. Mrs. Bromage also takes the reader through that period of De Valera's life less well known to Americans which followed upon his taking the oath of allegiance to the crown in 1927, in order to get out of the stagnant politics of die-hard republicanism and to be seated in the Free State's Dail Eireann. Elected head of the government in 1932, De Valera in the following seven years, as the author makes clear, had enacted into law the policies which had made him an outlaw in the previous decade. With the events of World War II and its aftermath, the book is less concerned; only thirty-three pages are devoted to the period 1939-1953.

By his actions in the 1930's De Valera set the course for contemporary Ireland. The nation was taken out of the British Commonwealth, fulfilling the doctrine of external association and making easier the work of his political opponents in setting up the republic in 1948. A rigorous policy of conomic nationalism was followed, resulting in the retention of land annuities formerly paid to Britain and the establishment of a number of new industries, although at the expense of a costly tariff war with England. Through negotiation with Neville Chamberlain, Britain's naval bases in southern Ireland were turned over to the Irish, making possible their neutrality in World War II. De Valera's skill in the 1930's of avoiding extreme republicanism on the left and Irish Blueshirt fascism on the right bore witness to his growth in responsible political leadership.

What the author does not make clear is that the accomplishments of the 1930's involved accepting the political logic and tactics of his Free State opponents of the 1920's.

Mrs. Bromage's book is a success story—modern Ireland fashioned out of the boyhood dreams of Eamon De Valera. One would hardly guess from reading it that Ireland faces problems (of population decline and of a deranged economy) so acute that they cast doubt upon Ireland's leadership and, indeed, upon the assumptions of Irish nationalism, which the author accepts without question. But the chief failure of the book derives from the author's uncritical devotion to her subject, reminiscent of those shrill females who nourished the Republicans in the dark days of the fight over the treaty with Britain. By minimizing his mistakes and failures, Mrs. Bromage does a disservice to De Valera because she thus necessarily obscures his growth as a statesman and obscures also the ironic dilemmas he faces in contemporary Ireland.

THOMAS N. BROWN

Silver Spring, Maryland

AMERICAN HISTORY

American Nationalism. An Interpretative Essay. By Hans Kohn. (New York: Macmillan Co. 1957. Pp. xi, 272. $5.00.)

From the vantage point of his wide knowledge of the history and workings of that phenomenon of social psychology called nationalism Professor Kohn has written, as he indicates in the sub-title to the book, an interpretative essay on its development in the United States. The author remarks that an attempt of this kind has not been made before. It is only in recent years that it has become quite urgent for the American to reflect on his own national characteristics and for others to have a reasoned appreciation of them. To assist such international understanding Professor Kohn has selected five problems which, in his opinion, are most characteristic of American nationalism. These are the origins of nationalism in the United States, the relationship of the country to England after 1776, its federal structure, its ethnically diverse population, and its position within the community of nations. Perhaps, in view of the subjects discussed he might have entitled the essay one on American nationality rather than nationalism which ordinarily connotes *quelque chose de fort.* In fact, some of the situations he discusses by their very nature militated against the development of nationalism in the more ordinary sense of the word. However, they are essential to an understanding of the United States and the author has also commented upon the more strident manifestations of a national spirit in this country.

Professor Kohn points out that the United States became a nation without the support of most of the elements that the nineteenth-century romantic nationalists demanded of a self-respecting national society. It had no semi-mythical past with which to feed moods of exaltation. The inhabitants of the country could not claim a common descent. It had no historically defined territory. Its citizens subscribed to no common religious creed. They showed no great love for any particular corner of the country. Europeans thought them semi-nomadic, uprooted. As the author says so well, the cluster of ideas and emotions known as nationalism has always centered about an idea in the United States. To become an American meant, and still means, to identify oneself with this idea and its implications. In the United States the English political and legal tradition was universalized and the rights of Englishmen became the rights of all men. Because of the fact that the American idea of liberty, so universally expressed, was rooted in the very concrete rights and principles of English public and private law the country escaped utopianism and radicalism. In this happy blend Professor Kohn finds the origins of American nationalism. He traces its development through the nineteenth and twentieth centuries, describing the rather frantic campaigns conducted by those who sought cultural as well as political independence of England, citing the various solutions to the problems presented by the federal character of the country, describing the "melting pot" at work, stressing the interdependence of the nations sharing western civilization. He mentions the sins of omission and commission done in the name of of the nation, but he points out that such aberrations could not long survive, recurrent as some of them are, because they were and are alien to the idea which was and is at the root of national feeling in the United States. His treatment of the aberrant in particular and of the problems in general is characterized by insight and moderation, and his discussion of the Civil War is particularly perceptive. However, he would seem to be of the opinion that the ideas around which American nationalism centers originated in the seventeenth century or later. Their ancestry is much older.

VINCENT C. HOPKINS

Fordham University

Readings in American History. Edited by Oscar Handlin. (New York: Alfred A. Knopf. 1957. Pp. xxvi, 715. $6.50).

Professor Handlin has assembled a rich and varied collection of sources and readings—judiciously balancing political, economic, social, and cultural—its panorama encompassing the sweep of American history from the formation of the London Company to the contemporary problems of

the cold war, automation, civil rights, and integrated education. "This is a textbook," frankly states its editor in the opening words of his preface. Beyond a stray suggestion or two, he performs a sublime act of renunciation in leaving the matter of its use entirely to the inclination and discretion of the teacher. Divided into seven sections, each headed by a succinct editorial commentary defining the theme and overtones of the period, the book is sub-divided into fifty units. Each of these units has its appropriate delineation of characteristics, comprising 465 items, reflecting samples of nearly every facet of American historical experience. Differing considerably in approach and substance from the numerous "sources," "documents," "readings," and "problems" published in recent years by transcending their largely political content and by keeping each item remarkably brief, this collection is admirably designed to enrich the general course in American history. This it should certainly do, even in the hands of the uninspiring teacher; when used by one with the capacity for making history live in all its dramatic intensity, the book should instill an intimate appreciation of the vibrancy, the unfolding growth, and the achievements of a people who, in a relatively short time as history views time, could transform their primitive colonial inceptions into a vast, industrialized nation cautiously feeling its way into the uncertainties of the atomic and hydrogen era. It is, in fact, a resume of the American story, told not by the historian, but in terms of a story allowed to unfold and to recount itself. Characters, legislation, treaties, proclamations, messages and addresses, letters, diaries, memoirs, judicial decisions, contemporary descriptions, literary passages, political platforms—religious and materialistic—rural and urban, management, labor, and agriculture —analytic, controversial, reportorial—the joys and heartaches of the humble and the triumphs and failures of the great—from the Mayflower Compact to the North Atlantic Treaty—all are represented in one manner or another—skillfully woven to demonstrate the intensely human experience from which history is made.

Doubtless some will quibble over what Handlin has chosen to include; others will protest what he has chosen to exclude. Such is the inevitable fate of men who assemble collections of this type. Certainly, however, the editor has conscientiously striven to find and bring into focus the almost innumerable highlights and shadows which are parts of the total picture of American life as it has been lived over the past three and a half centuries. It represents a formidable undertaking in selection and in synthesis, compiled and presented in logical and readable fashion, mainly chronological in approach, with the topographical used within units where circumstances render it desirable.

It is somewhat ironic that the historian, who never ceases to stress the importance of sources, has, until rather recent times, jealously stood guard

over the repository of source materials to keep the undergraduate from defiling sacred ground. Perhaps, those who endured the drabness of much teaching of history until a generation or two ago, will most appreciate and applaud the tendency of recent years to emancipate the student from textbooks (in the traditional sense of the term, for this, too, is a textbook) and to place within his perception, not the bones, but rather the soul of history, to bring him into close approximation to it and to help him visualize it for the tremendously human thing it is. To this very worthwhile cause Professor Handlin has made a very worthwhile contribution.

ARTHUR G. UMSCHEID

The Creighton University

James Logan and the Culture of Provincial America. By Frederick B. Tolles. (Boston: Little, Brown and Co. 1957. Pp. x, 228. $3.50).

This is the fourteenth volume with uniform binding and price to be added to the Library of American Biography which is appearing under the editorship of the Harvard professor, Oscar Handlin. The series might be called a modernized version of what Jared Sparks, a Harvard president, did over a hundred years ago when he edited, with the same general title, sixty short biographies of colonial American heroes. However, this claims to be the first account of James Logan to appear in print, despite the fact that the author calls him "one of the three or four most considerable men of colonial America." Probably Logan's unpopularity among biographers stems from opposing reasons. On the left, he was too much of an aristocratic conservative to attract the attention of chroniclers whose pens have delighted in tracing the portraits of those colonials who built up the spirit of independence from Great Britain. On the right, he was too good an imperialist to be a good Quaker so his contemporaries in the City of Brotherly Love, where he died, were content that his memory be interred with his bones.

Logan as a studious, young teacher in a school conducted by the Friends in Bristol became known to William Penn and in 1699 was taken to America as his secretary. For the next forty years he was to serve either the proprietor or, after Penn's death, the members of his family. They left to him the responsibility for maintaining their interests in the vast land grant of Pennsylvania. He served his masters well, guarding their prerogative against the "leather apron men" whom he suspected of opposing "every man they can suspect of the least degree of moderation."

His Quaker brothers were scandalized because Logan, as guardian of the Penn lands in the French wars, was able to stretch his conscience over their non-resistance theory to armed defense practice. It showed the same

elasticity when he came to deal with the Indians. Largely at their expense he made a fortune in the fur trade. This enabled him to build a mansion on the Germantown Road and, through a busy life, to devote leisure moments and, finally, his declining years to that passionate fondness for study which was a relic of his youthful, pedagogical vocation. He enjoyed learning for its own sake and amassed a library of over 3,000 volumes when books were scarce in America. It is Logan's virtuosity which connects his biography with the sub-title of Tolles book, "the Culture of Colonial America." The work ends on this note without leaving the impression that this was typical of the members of his class or that he exerted wide influence on those around him. He even refused to become a member of the American Philosophical Society which Franklin asked him to grace with his name.

What Mr. Tolles has done in his work of lucid style and readable form is to save from obscurity a man who is worth knowing because he represents those Englishmen who gained much from America but shunned its democracy and practical turn of mind. Had Logan lived a little longer, he would undoubtedly have shared the sad fate of his kind. The Revolution would have made him the victim of its wrath vented on his fellows who were disdainfully labeled "Tories."

RAPHAEL N. HAMILTON

Marquette University

William Penn: A Biography. By Catherine Owens Peare. (Philadelphia and New York: J. P. Lippincott. 1957. Pp. 448. $6.00.)

The latest of some twenty-odd biographies of William Penn, Miss Peare's life of one of the most significant, yet most indistinct, of the colonial fathers, represents a welcome improvement upon the work of her predecessors. The personality of Penn attains in her account a fullness hitherto unrealized. Yet it must be said that her failure, as well as her success, lies in her attempt to project the humanity of the founder of Pennsylvania. The moral gravity, the essential philanthropy, the saintly longanimity of her subject are all realized, not unimpressively; but the heroism and the grandeur, along with the vitalizing *lumen vultus,* still remain obscured beneath the broad-brimmed, low-crowned hat of the Quaker. Although Miss Peare has gone to considerable pains to give perspective to her picture by rounding out Penn's background with details of Admiral Penn, his father, and Gulielma Springett and Hannah Callowhill, his wives, as well as the difficulties of dissenters in seventeenth-century England, more corpulence than credibility emerges in the finished portrait. And the same ponderosity marks her re-creation of the times—a stage set so meticulously with period properties (almost a fussy house-

wife's rearrangement of a museum) that it retards the full-blooded action of the drama itself. Neither the gusto of Restoration roisterers nor the wit of the men of mode, any more than the anticipated fervor or fanaticism of harassed Quaker circles, resounds convincingly from these constructs. Yet Miss Peare has omitted nothing, except the breath of life. The plague year, the Great Fire of London, Penn's audiences in Whitehall or imprisonment in the Tower, the number of rooms in Wanstead and the exact location of his numerous residences—all these piled high on one another with little discrimination fail to persuade, much less excite. When Miss Peare confesses of his Irish inspections, "Where Penn slept that night in Cork I have no idea," the tour-tired reader must rejoice. It is the same with America and the Indian negotiations which in the venerable legend, at least, established Penn against a background of moment. By her absorption in domestic bookkeeping—how many hours Penn took to sail up the Delaware to Philadelphia, or how many degrees of latitude above the Susquehanna he disputed with Lord Baltimore—Miss Peare has succeeded in taming the wilderness and the savages. As a result, Penn ends up like a business man draughting a contract instead of a statesman negotiating a treaty which turned out to be one of the best instances of intelligent race relations in our annals.

The first three chapters move rapidly, giving a promise that declines thereafter. Significantly, it is these which feature the least documentation from Penn—leading us to conclude that Penn, more than his biographer, is to be charged with the heavy burden of this book. Penn is at his liveliest when corresponding on affairs of business, but moves stiffly through his tracts on religion and legalistically through his political writings. The lawyer from the Inns of Court often strangles his biographer with the jargon of ancient law: a rare example of too many deeds spoiling the action.

Miss Peare's account of the Penn-Stuart relationship is presented sympathetically, reflecting credit not only on William's personal loyalty to James II, but somewhat also on this most abused of a line professionally maligned by Whig historiographers. Yet, more often, the author automatically takes her stand with the Whig tradition whenever the question of Catholicism arises. The tendency appears innocently enough in her exaggerated representation of Penn's teacher at Saumur, the estimable Moses Amyraut, as "the most creative theologian of seventeenth-century France." It is extended in the even more mechanical underestimation of the numerical, as well as the political, strength of English Catholicism during the Stuart reigns which leads her to speak of a "deeply Protestant England." It accepts unquestioningly the dogma that the advent of William and Mary "spelled the end of feudalism in England and the beginning of modern times and soon made genuine toleration a legal fact."

When, therefore, Miss Peare seeks to account for the ideals of human dignity and democracy basic in Penn's "Concessions" or the "Charter of Liberties," these occupational blind-spots coalesce into something approaching a major eclipse. His ideas are attributed to "Plato, Aristotle, and Grotius," as if the intervening centuries had been a vacuum. As a result, her account of the "Frame of Government" (like a traditional liberal genealogy of the American Constitution springing Minerva-like, fully armed, from the cranium of eighteenth-century deism, or Topsy-like, from no ancestors) violates the principle *natura abhorret vacuum* and sustains the distortions of imperfectly perceived historical perspective. But it is earlier, as well as later, than you think, Jacques.

Penn was a great man. Catherine Peare sometimes over-shoots his merits when she likens him, intellectually, to John Locke or Sir William Petty. But she is right in thinking him a great man and, to some extent, she succeeds in encouraging us to go on feeling that this is true. But she does not demonstrate it to our satisfaction or his due in her unintegrated picture of a man whom she leaves only slightly less ambiguous after her lengthy introduction. The moral greatness of the Penn who voluntarily divested himself of power for the common good, the tragedy of the son alienated by his faith from his sea-faring father, the father estranged from scapegrace William, Jr., in turn, the magnanimous friend betrayed by his trusted agent, Ford: these things—and the potentially tragic materials which she offers—are never adequately realized. Although some Rousseauian pastoralism colors her explanation of "mystic" Penn's success in dealing with the Indians, she was not so far wrong in discerning the source of Penn's power: a childlike simplicity which was essentially Christian rather than sectarian. But this heritage of many western centuries, which lay behind Penn and Quakerism and Protestantism, and which the Indian instinctively recognized in "black robe" or Friend, is often swallowed up in the multifarious business of an extraordinarily active life. Penn was a busy man, in England, on the continent, in America; but—however competent—he was not essentially a business man. The spiritual leader, the statesman-visionary, only glimmer and then fade from the Peare portrait.

HENRY G. FAIRBANKS

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War Comes to Quaker Pennsylvania, 1682-1756. By Robert L. D. Davidson. (New York: Columbia University Press. 1957. Pp. vii, 245. $5.00.)

Quaker Pennsylvania was something more than William Penn's Holy Experiment. In a real way from the founding of the colony it was another

outpost of a burgeoning British mercantile empire. The internal tension which was generated by this mingling of the disparate elements of trade and piety is portrayed in *War Comes to Quaker Pennsylvania, 1682-1756.* Whatever shortcomings the monograph may have it is, nonetheless, an authoritative analysis of the inherent hostility of commercial pacificism and commercial imperialism as found in one corner of the eighteenth-century British Empire.

Of course, this conflict in frontier Pennsylvania has been examined by earlier historians, notably Lawrence Henry Gipson. But whereas Gipson treated it within the large terms of British imperialist expansion, Davidson has chosen both a different range and angle, narrowing his attention to Pennsylvania alone and seeing the conflict from within the political developments of the colony itself. Although the book covers the years 1682-1756 there is more extensive discussion of the later period; thus the years after 1748 are the concern of the second half of the study. Such emphasis is undoubtedly sound since it is the preliminaries to the Seven Years War, largely a Pennsylvania concern, which witness the surrender of the Quaker principle of non-violence in dealing with the French and Indians. It is in the later period also that the dominating figure of Benjamin Franklin begins to appear as somewhat more than an average provincial official. Franklin shared little of the Quaker attitude of non-violence where human safety and material progress were endangered, and the realism of this adopted son of Pennsylvania in organizing a practical defense of the colony is a helpful delineation of the non-Quaker impulses in the community. Thus while it is accurate to observe (as the author does) that the Quaker ideal would perforce succumb to hostile historical forces—that it was moving against the irresistible undertow of British imperial growth—Davidson uses eighteenth-century European history simply as the context for a detailed examination of the actions of colonial, Indian, British, and French leaders and the specific, narrow, and often selfish motivation thereof. The Holy Experiment failed because men, and eventually some Quakers among them, did not believe in it. According to Davidson, its corrosion and eclipse were the result of human hands working within the colony.

The study is based on much of the primary source material available on the Quakers in Pennsylvania, documents of the Penn family as proprietors, papers of leading persons in the colony, and upon the records of the colonial government. Secondary works are listed in a partially annotated bibliography, while the notes to the text are of some further value. Although the index is barely adequate, the appendix includes lists of the colony's governors, the Pennsylvania Indian tribes and their leaders. The omission of a map or two will be sorely felt by anyone not thoroughly conversant with the geography of the colony. Apart from several contrived

references to the historical theses of Turner and Toynbee, the reader may be perplexed by an absence of sufficient background discussion of Pennsylvania politics out of which the quarrel between the Quakers and the non-Quakers arose, e.g., the change in the complexion of the assembly in 1756—which was crucial since the assembly voted to support war against the French and Indians, an action it had theretofore persistently avoided—deserves a fuller explanation than the final chapter affords. Very probably this is part of the specialist's approach to his specialty; but it tempers the usefulness for the non-specialist reader of what is generally a helpful volume.

DAVID H. BURTON

St. Joseph's College
Philadelphia

The Liberal Arts College. A Chapter in American Cultural History. By George P. Schmidt. (New Brunswick: Rutgers University Press. 1957. Pp. viii, 310. $6.00.)

In this work Professor Schmidt gives a very readable and intellectually stimulating history of the liberal arts colleges in the United States. He covers the field from the founding of Harvard in 1636, when education in America was in its infancy, to the present day of vast and complex universities such as Columbia and the University of California. He treats not only of the material make-up of the colleges, their faculty, student body, and curriculum, but he enlivens his absorbing history with a satisfying description of the development of such extra-curricular activities as public relations, athletics, and college societies.

As the author points out in his preface, this work is not a detailed account of all the liberal arts colleges in the country, for to comprise such a study in one volume is an impossible task; but it is a judicious sampling, here and there, of colleges both large and small, which have existed throughout the three centuries of American higher education. The result of this scholarly research has produced a fairly accurate and complete picture of the liberal arts college with one notable exception. Very little attention was given to the history and development of Catholic higher education in the United States. By including among his representative colleges a number of Catholic institutions, he would have produced a more comprehensive work, thereby enhancing its value considerably, especially since the Catholic Church in its higher institutions of learning has upheld the true definition of a liberal arts college from the foundation of western culture in America down to the present day. This omission is all the more regrettable because the author devotes a whole chapter to prove the thesis that "education in colonial America was the child of religion." Had he

been as painstaking in delving into the beginnings of representative Catholic colleges as he was in accurately describing their Protestant counterpart, he would have found a wealth of information and material to bolster his contention. Unfortunately, he relegates the origin and beginnings of Catholic higher learning to a paragraph treating briefly of the founding of Georgetown College in 1789, and describing Notre Dame as the pioneer college of Indiana. Beyond that he says nothing more than as church colleges "Roman Catholic colleges were—and are—customarily operated by religious orders, but in the general framework of the authority of the Church" (p. 34).

Notwithstanding this serious defect the chapter devoted to higher education, as the child of religion, is one of the most interesting and revealing in the entire work. The author produces abundant evidence to show that in the early history of American higher education religion and education were so closely combined that practically all the old colleges, many of which are still in existence today, were in reality church colleges in the true sense of the word. In fact, nine out of ten university presidents before the Civil War were theologians, and what is even more revealing is the added fact that in checking the careers of 288 pre-Civil War college and university presidents Professor Schmidt found that 262 were ordained ministers. Religion and the classical tradition formed the basis of education in practically all the liberal arts colleges. According to the author the unifying forms of the early American college system were primarily "the influence of organized religion as evidenced in the character of the control and in the expression of aims and objectives, and the inherited intellectual tradition as it was reflected in the curriculum" (p. 22).

The final chapter on academic freedom is also handled quite well in spite of the many pitfalls that necessarily lurk about in discussing such a controversial subject. On the whole the author's intrepretation of facts is fairly objective and his conclusions are presented in a clear and convincing manner. Although one need not, and in some instances cannot, always agree with his conclusions, Professor Schmidt shows in this admirable work that he has no axe to grind. A good bibliography would further increase the value of this important work by supplementing the sources mentioned in the footnotes and the biographical note with which he ends this study, showing that he relied primarily on first hand sources, including college catalogues and histories besides the educational writings and biographies of college presidents and faculty members.

In the history of higher education as represented by the liberal arts college Professor Schmidt's book should find a prominent place among the more scholarly works of that category. It has cohesion, clarity, objectivity, and is written in a free and flowing style. It gives a vivid and concise picture of cultural America as emanating from the liberal arts colleges.

Unfortunately, it is not a comprehensive picture, for American Catholic higher education is not given its just due. Otherwise, it is an excellent contribution to the history of American culture and a good example of how a book in the field of the history of education should be written.

LEONARD F. BACIGALUPO

Mount Alvernia Seminary
Wappingers Falls

American Cities in the Growth of the Nation. By Constance McLaughlin Green. (New York: John DeGraf. 1957. Pp. xii, 258. $6.50).

This volume is a study of sixteen selected urban centers in an attempt to demonstrate the author's thesis that urban life "formed the substance of American civilization" from 1800 onward. The "swift rise of cities" is termed "a feature of American history no less significant and dramatic than the swift march of the frontier." Belief that a presentation of the history of arbitrarily chosen cities as types of urban growth through specified periods of time would serve to establish the relationship of urban to national development, accounts for the format of this work. A secondary emphasis on transportation as a factor in the history of the selected cities and of their relation to national growth is paramount to the author's thesis and technique.

Rather than working toward a series of generalizations, the author preferred to let the historical accounts of the sixteen select cities speak for themselves concerning her thesis. Whether they accomplish this, the individual reader must judge for himself. The present reviewer does not think that they do. However interesting the material presented may be, it seems that in its present format there is little relationship to the history of the nation. The tendency to consider a city of importance only in regard to one phase of its history, as a sea-port or river-port or industrial center of rail transport, seems to be a simplification unjustified by the varied historical experience through which many of the cities studied have passed. This reviewer is of the opinion, too, that the work in its present form could better be done by local historians familiar with the history and historical material pertaining thereto. The bibliography of the present volume is highly selective and ordinarily very incomplete. Local historians will criticize the text for errors or generalizations or simplifications which at times appear. This reviewer believes that the present volume will be quite provocative. Some broad assertions made with respect to individual cities will undoubtedly be challenged, as the statement respecting Cincinnati that social acceptance was won or

lost as a person made or lost large fortunes; or concerning Detroit, that save for Brooklyn (and Milwaukee in 1953) no city equals Detroit in loyalty to or support of its major league baseball team.

The study has interest for every reader because of the excellent compilation of material presented. One will find disclosed many facts and phases of the life and growth of the cities treated, with which he will be unfamiliar unless he has lived in them and investigated their local history. It is well written and pleasing in style, which is no insignificant merit in view of the extreme differences in subject matter. One would wish that in view of its many values, the work had been entitled so that the reader would not look beyond these values.

ALFRED G. STRITCH

Our Lady of Cincinnati College

Mirage in the West. A History of the French Image of American Society to 1815. By Durand Echeverria. (Princeton: Princeton University Press. 1957. Pp. xvii, 300. $5.00.)

A nation, like an individual, wants to be understood. Misunderstanding, however, seems far more common than understanding when one nation strives to learn about another. *Mirage in the West* is a history of such misunderstanding. It is a history of the failure of the French to understand the Americans during the last decades of the eighteenth century and the early years of the nineteenth. The French, from the time they became aware of the American colonies, formed opinions and passed judgments regarding these new creatures, the Americans. Unfortunately, the opinions were usually inaccurate; the judgments were rarely sound. Dr. Echeverria offers convincing and extremely interesting reasons for the French misunderstanding. Basically, when the French looked westward, they saw a reflection of their own aspirations, or of their own fears and prejudices. They judged Americans not on what they were, but on what they wanted or feared them to be. French hopes and ideals created an unrealistic image of America, and when knowledge led to disillusion, the resulting cynicism kept alive a still distorted image.

The author traces the beginning of the French mirage to the discovery of America by the *philosophes,* those theorizers of the Enlightenment who were looking for the new heavenly city of men to replace the City of God. America was fresh and uncorrupted. Perhaps, here in a new land the key doctrines of the Enlightenment could take root and flourish. Instrumental in identifying the cause of America with the ideas of the French *philosophes* and *economistes* was the tremendously influential Benjamin Franklin, who, though he gained the sympathy of the French for America,

contributed to the creation of a myth that clouded the true view of his own nation. With the revolt of the American colonies, Americanism grew stronger in France, in spite of opposed theories of moral and cultural degeneration. The years from 1784 to 1794 saw the full flowering of the "American dream," that vision in which many a French thinker saw America as the earthly heaven created by enlightened men. This "American dream," fundamentally unsound, disintegrated after 1794 to be replaced by more varied and more realistic attitudes, but, these attitudes, too, especially during Napoleon's consulate and the first empire, reflected the turbulence that disturbed the minds of the French as they gazed toward America.

Mirage in the West is a well written and well documented synthesis, and is of permanent value to the student of French-American relations. While the author's material and conclusions are by no means novel or startling, the information is precise and reliable, and the conclusions are sound and balanced. Much of the merit of the work comes from Mr. Echeverria's appreciation of the complexities involved in the creation of the mirage. This study of a distorted image is of interest also to the intellectual historian who is concerned not only with the progress brought about by affective ideas, but with the harm wrought by misconception and misunderstanding. Unfortunately, the common difficulty of the intellectual historian compels Dr. Echeverria to concern himself mainly with the articulate intellectuals while he must generalize on the opinions and beliefs of the common people. A solution to the problem of how completely the mirage of the intellectuals sifted down to ordinary men would be extremely valuable, but, regrettably, such a detailed solution, if not impossible, at least is beyond the scope of the present work. However, the French image of American society as traced by Dr. Echeverria offers proof enough of the pressing need to examine both our own way of thinking and the way other nations think and feel about us.

EDWARD T. HUGHES

St. Charles Seminary
Philadelphia

The Jacksonian Persuasion: Politics and Belief. By Marvin Meyers. (Stanford: Stanford University Press. 1957. Pp. vi, 231. $5.00.)

This book owes much to the influence of one of the most perceptive analysts of American political thought, Richard Hofstadter, and Dr. Meyers acknowledges his debt. Encouraged by a year's residence at the Center for Advanced Study in the Behavioral Sciences, the author has given us a view of the ideology of the Jacksonian period which will cer-

tainly be considered when historians gather to discuss the origins of modern American democracy; it may well be dubbed "the Meyers thesis" among future graduate students preparing for oral examinations.

The author uses the term "persuasion" to describe the great paradox in Jacksonian democracy. There was "The Message" which Jacksonians repeated unceasingly in political appeals to their generation: we must have a "Restoration of the Old Republic," the simple, virtuous, frugal, limited, good government that agrarian America enjoyed in the time of the founding fathers. In the center of this political imagery stood the American people as yeoman farmer, agriculture being represented as the "honorable occupation." Opposed to this pure republican way of life was "The Monster" Bank, symbol of all that threatened the morals, character, and habits of a plain people, a thing of political privilege and ill-gotten gains, of artificial paper wealth and extravagance. By substituting monopoly for bank, the idea is akin to the Progressive crusading theme, as defined by Hofstadter, Link, and others. Meyers finds the antithesis in the fact that the Jacksonian movement, with its emphasis on liberal, laissez-faire principles helped make straight the way for modern capitalism and its culture in the United States. Thus, they were "censuring their own economic attitudes and actions"; they became "at once the judges and the judged." In this synthesis, Jacksonians could "follow their desires, protest their injuries, affirm their innocence." While asserting themselves as guardians of the republican tradition and identifying their role with the agrarian image, they were participants in what Hofstadter calls *(The Age of Reform)* a "status revolution." With the new capitalistic middle class rising to replace the old leadership, material acquisition was the watchword and the speculative enterpriser became the central figure in the Jacksonian world. Working only with familiar printed sources and using the techniques and language of the social psychologist, Dr. Meyers examines variations of his hypothesis in the writings of Jackson, Van Buren, Tocqueville, J. F. Cooper, Theodore Sedgwick, Rantoul, and Leggett. He finds in Tocqueville's description of the American democrat ("They love change but they dread revolutions") the essentially conservative nature of Jacksonian democracy.

As a psychoanalysis of the irrational aspects of Jacksonian politics this book is a landmark. However, behind the Jacksonian symbolism stands the fact that the period was a battle ground for political power, a struggle rooted in property differences. This is not to say that all men are motivated primarily by economic considerations. A common criticism of the economic interpretation stems from the confusion between human motives and economics as historical cause. I agree with Aristotle's distinction between the force of property differences in politics and the motives that govern men's actions. A few among the American propertied class struck

an anti-democratic pose but most quickly learned to harness the elective democracy as they harnessed steam for their machines. The same Theodore Sedgwick, whom Meyers presents as "a Puritan version" of the Jacksonian restoration theme, wrote to his son in 1824, "Thus far your advantages have been great. In this country it is now the case, . . . that industry will be more and more important to enable any one to *keep his rank in Society.*" Then, protesting that America was free of social castes in the European sense, he exhorted young Sedgwick to, "Never forget to observe a delicate behavior towards those who are called among us *common people.*" (Sedgwick Papers). Some of the soul-searching in the Jacksonian persuasion which the author describes so well, might be more clearly understood by considering that the United States, a Christian nation, experienced simultaneously the cultural effects of industrialism and the rapid liberalization of Christian theology and ethics. Samuel E. Morison captures the sense of this conflict when he speaks of the Yankees as, "A race whose typical member is eternally torn between a passion for righteousness and a desire to get on in the world" (*Maritime History of Massachusetts,* p. 21). For a few Americans these changes in the nineteenth century spelled rapid ascent to power through acquisition; for most it meant taking up new, strenuous ways of life in the machine age and increasing concern for the gewgaws of industrial creation.

Dr. Meyers possesses in a high degree the art of exposing the minds of historical characters. Jacksonians speak to the reader on every page. We may look with pleasure to the time when this historian's critical insight is applied to other periods and other figures in history.

EDWARD F. LEONARD

Iona College

Lowden of Illinois. The Life of Frank O. Lowden. By William T. Hutchinson. Two Volumes. (Chicago: University of Chicago Press. 1957. Pp. xiii, 381; vii, 382-767. $15.00).

While Frank Lowden's public service career was confined to two terms in Congress and to one term in the Illinois governorship, he played an important role in Republican politics in the first two or three decades of the twentieth century. He became nationally prominent and remained so, because he nearly won the Republican presidential nomination in 1920, did become Coolidge's running mate in 1924 but turned it down, and did emerge as the champion of the farmers in the 1920's. Perhaps, it was this latter fact more than any other that continued to keep Lowden in the limelight in the 1920's. Extremely interested in all things agricultural, he came to the conclusion after World War I that the farmers needed

assistance from the federal government, which led him to support the McNary-Haugen bills and to break with the Republican leadership in 1928 when he refused to support Herbert Hoover in his campaign and during his presidency. Yet Lowden did not take a political walk, and he did not support Al Smith or Franklin D. Roosevelt.

Professor Hutchinson of the University of Chicago has written a superb biography—one that might well become a model political life. His documentation and evidence overwhelm the reader who finds here a very detailed and yet extremely well written and lively account of a political figure who is pretty well forgotten by most Americans today. Hutchinson has surely exhausted the manuscript sources on Lowden, and these two volumes will serve as a gold mine of information for many historians about many other matters than that of Lowden's career. There is no mistake that this study of Lowden makes a first class contribution to a better understanding of American politics in the generation from Theodore Roosevelt to F.D.R. One cannot ignore Hutchinson's volumes when one studies American politics in the period from the Square Deal to the New Deal.

Hutchinson's biography of Lowden is important for several reasons. It is an excellent and full account of Republican politics in Illinois during the Progressive Era. Here is a detailed and thoroughly documented narrative of the factionalism within Republican ranks fostered by the Cook County—down state clash, and by the fight among rival aspirants for public office. In all of this Lowden appeared to play the role of the mediator and independent, although for a while he was regarded as taking his orders from the Republican boss of South Side Chicago, William Lorimer. These volumes are also important for the full story about the intricacies of the farm problem of the 1920's, and how this issue brought on a split within Republican ranks in this decade. In a through and painstaking manner, Hutchinson shows how Lowden strove to keep the Republican Party of the 1920's, committed to the advancement of big business, from forgetting its obligations to some of its original supporters, the grain growers of America. Those interested in administrative history will find a most useful account of Lowden as Governor of Illinois pushing through the state legislature an administrative overhauling of the executive branch in the state.

While Frank Lowden was not a great figure he was surely an influential one, and Hutchinson has given us an extremely useful biography that has met this problem of dealing with a political figure of secondary importance. Moreover, he has done this in a sound and critical manner that will command the respect of all historians.

VINCENT P. DE SANTIS

University of Notre Dame

The Response to Industrialism, 1885-1914. By Samuel P. Hays. (Chicago: University of Chicago Press. 1957. Pp. ix, 211. $3.50; paper $1.75).

The Price of Power: America Since 1945. By Herbert Agar. (Chicago: University of Chicago Press. 1957. Pp. xi, 200. $3.50; paper $1.75).

Both these volumes are part of the chronological group in the Chicago History of American Civilization series, which is under the general editorship of Daniel J. Boorstin. Although the volume by Hays covers a longer period than that covered by Agar, the former work is better organized and sounder in both analysis and conclusion. Dr. Hays, assistant professor of history at the State University of Iowa, has imbibed freely from the inter-disciplinary approach so popular among the younger scholars. Social psychology, sociology, political science, and economics are competently interwoven with the historical narrative. Consider some of the chapter titles: "The Shock of Change," "The Individual in an Impersonal Society," "The Impact of Urban Life," and "The Politics of Adjustment." The author has provided a useful synthesis of the works of Goldman, Hofstader, Cochran, Mills, Hicks, Abell, May, Handlin, Higham, Mowry, Woodward, and Curti. The book thus gains in value as an introductory work for the general reader.

It is disappointing to note that the contributions of Catholics to *The Response to Industrialism* are slighted, if not practically ignored. Considerable attention is given to the social gospel of Protestantism while Catholic efforts to effect social justice are allotted hardly more than two paragraphs. Indeed, the entire Catholic contribution is summed up in one paragraph: *Rerum novarum,* John A. Ryan, and the National Catholic Welfare Conference. The matter of proportion is often a touchy subject, especially so in view of space limitations. It is true that the social gospel of Protestantism has been well studied in various monographs cited in the author's bibliography while the only Catholic source cited is Monsignor Ryan's autobiography.

Mr. Agar, former editor of the Louisville *Courier-Journal,* now residing permanently in England, has contributed a highly personal, yet sprightly written, account of recent United States history. The accent is heavily international; for the author inquires rhetorically: are not all politics foreign politics today? In just 179 pages of text Agar literally treats everything from *A*cheson to *Z*wicker; the weakness of the book is that it tries to tell too much, too soon, in too few pages. At times *The Price of Power* reads like a prolonged editorial. The words are persuasive, if you accept the initial premises; but it is truncated history. Deftly sketched personalities are used throughout to keep the narrative alive. Generally, Agar admires Franklin D. Roosevelt, Harry Truman, Winston Churchill, and Arthur H. Vandenberg, while he dislikes Joseph

McCarthy, Douglas MacArthur, and Whittaker Chambers. Robert A. Taft and Dwight D. Eisenhower are admired for their integrity but downgraded for the former's isolationism and the latter's "Whiggish" concept of the presidency.

Agar's major thesis runs like this: for the powerful there is no security; the United States, therefore, must carry the burden of civilization until the next barbarian revolt. Bold, imaginative thinking and leadership must prevail lest we perish. The traditional preoccupation with domestic or local politics is a luxury we can no longer afford. After 1945 sole posession of the atomic bomb lulled Americans into premature demobilization. The Russians took apt advantage of the power vacuum to spread their imperialism east, west, and south. Frustrated by Russian political and scientific successes, frenzied Americans sought scapegoats. The McCarthy escapade was a painful episode in our adolescent development. Agar's thesis closes on this plaintive note: can Eisenhower supply that bold, imaginative thinking and leadership demanded by the times and by the nature of his office? Sputnicks I and II may finally elicit an answer to this last question.

ROBERT E. QUIGLEY

La Salle College

The New Age of Franklin Roosevelt, 1932-45. By Dexter Perkins. (Chicago: University of Chicago Press. 1957. Pp. ix, 193. $3.50.)

At last a real historian walks where too many partisans have trod. In this brief summary of the Roosevelt years, Dexter Perkins of Cornell, a past president of the American Historical Association and one of our most distinguished historians, blows away the devils and angels and in their place sets mortal men, imperfect yet resourceful, who face up to the problems of the "new age" created by depression and by world-wide war. While conceding that no age stands by itself, Mr. Perkins argues that the age of Roosevelt was "new" in its emphasis on the dynamic role of the federal government, in its rejection of earlier economic orthodoxies, in the shifts in the balance of power which gave unions and farmers prestige at the expense of business interests, in the "immense increase . . . in the scope and sweep of American business enterprise," and finally in the destruction of the old provincialism which insulated America from the rest of the world. And yet he insists that these changes have the earmarks of adjustment rather than of revolution.

The study is divided about equally among three periods: the New Deal years up to 1938, the approach to war, and the war years. Inside these topical headings, Mr. Perkins proceeds chronologically, pausing

now and again for summary and evaluation. Where the evidence warrants it, he does not hesitate to pass judgment. He asserts "categorically" that "the New Deal did not solve the problem of economic dislocation created by the Depression." He finds that FDR "equivocated miserably" in the campaign of 1940. He recognizes "a kind of disingenuousness" in the phrase "lend-lease." At the same time, he rejects the charge of autocracy leveled against Roosevelt and blasts the "absurd legends" which picture Roosevelt provoking the war in the Pacific and inviting the disaster at Pearl Harbor. Where the evidence is equivocal, Perkins is equivocal. He points to the coincidence of the president's court-packing plan and the Supreme Court's new constitutional view in 1937 without arguing that the one caused the other.

Along the way the work is enlivened with wonderful extras. Perkins' analysis of the love and hate which Roosevelt evoked is a high point of the book. A masterful picture of Charles Evans Hughes emerges in a few swift strokes. On page after page we are reminded that Perkins is a master of his craft. Partisans on both sides will cavil, but the student of history can accept this brief volume in the Chicago History of American Civilization as the best summary view now available for the years 1932-1945.

FRANCIS L. BRODERICK

Phillips Exeter Academy

LATIN AMERICAN HISTORY

The Growth and Culture of Latin America. By Donald E. Worcester and Wendell G. Schaeffer. (New York: Oxford University Press. 1956. Pp. xvii, 963. $8.50).

The American Council on Education published its survey of *Latin America in School and College Teaching Materials* in 1944. This study deprecated the tendency of histories of Latin America to follow the same formula of institutional presentation of the colonial period and country by country narration of the political history of the independent nations. A regional presentation of the history, expressed in general trends rather than political minutiae, was recommended for the college level. Cultural history and some account of the characteristic features of Latin American life were also to be stressed. There have been various attempts to compose such a history since that date. The present volume was obviously offered in the hope that it had attained the goal indicated.

This work outlines the colonial period in the form of a complete history of the sixteenth, seventeenth, and eighteenth centuries in Spanish and

Portuguese America. European history of Spain and Portugal for the same periods is incorporated in more than average detail. Each of the three sections already noted, as well as the four following, is preceded by a short interpretative essay. Throughout the book the region, not the colony or nation, is the unit. The traditional chapter on geography is omitted, and the European background before the age of discovery and descriptions of the Indians of the Americas are both reduced to the barest essentials. Institutions are given very summary treatment as so many incidents in historical development. The wars of independence are chronicled in what have become the standard divisions, and the history of Brazil and Spanish America to 1860 is characterized as "The Struggle for Political Stability." "The Few and the Many" points up the slight democratic development from 1860 to 1930, while events since 1930 serve to exemplify "The Contest for Hegemony and the Rise of Indigenous Nationalism." Professor Worcester and Dr. Schaeffer describe the whole as "an effort to present Latin American history in broad terms suitable for beginning students." (p. v).

The effort is generally successful in the interpretative essays, but in the remainder of the volume the striving to surpass other works in factual content is too obvious. Space requirements must then be met by much compression and eliminating some explanations. Too frequently this results in erroneous statement, e.g., the reference to probabilism (p. 174) would indicate that the authors partially misunderstood their sources—and the morality of tyrannicide was defended only by Mariana *against* the consensus of Jesuit theologians; Matias Delgado's intrigues to gain a bishopric in El Salvador (p. 636) is too minor and complicated a matter to be correctly treated in a general text. Again sometimes a point is not quite correctly stated in one reference but correctly stated in another, e.g., the position of the Church in reference to the newly independent nations (cf. pp. 543-545 and 612-614) and the various allusions to the relationship of Bolívar and Santander in Gran Colombia. There are a number of lesser examples. Nevertheless, fairness demands the admission that all these in sum remain minor. But the beginner will need a teacher.

Many perceptive observations are made, although the quality of this history is notably uneven. The colonial presentation is excellent; and the authors have accomplished yeoman work in clearing away unnecessary minutiae from the national period. If the absence of fuller geographical treatment were not so strongly felt in the face of such a compact outline, one might believe that the ideal text envisioned in 1944 is here. This reviewer believes that it has not attained that goal but is a long step toward it.

MICHAEL B. MCCLOSKEY

Siena College

Mexican Politics during the Juárez Regime, 1855-1872. By Walter V. Scholes. [University of Missouri Studies, Volume XXX.] (Columbia: University of Missouri Press. 1957. Pp. 190. $4.00.)

This is a curious volume; its title and its substance are at some variance with the author's stated thesis. The author has labeled his work *Mexican Politics during the Juárez Regime* and, true to this title, he devotes by far the majority of its pages to a detailed political discussion of the battle between conservatives and liberals, the Church-State conflict, and the complex struggle for power among the liberals themselves. It is a sorry tale which has been recounted previously in Spanish and English, but to which Professor Scholes adds some interesting details. On the other hand, he stresses economic developments, and emphatically states on the first page that "the really dynamic aspect of the period [was] the attempt to introduce democratic capitalism," the key concepts of which he has defined as "equality before the law, republican institutions, and laissez-faire. . . ." At the end of his study he concludes that although certain aspects of "democratic capitalism" were introduced—circumscription of the economic and political power of the Church, the introduction of republican political institutions, and the establishment of free speech and free press—in fact, two of the three key concepts of the program—equality before the law and capitalism itself—never took root. Professor Scholes presents little evidence that the liberals had a concrete economic program or made a real attempt to introduce modern capitalism. In mid-nineteenth century Mexico there was little democracy and less capitalism.

The use of the term "democratic capitalism" was an unhappy choice, and I am not at all convinced that this constitutes "the dynamic aspect of the period," since in the author's own words so little was seemingly accomplished. It seems rather that the liberal goal in Mexico, as in other areas of western civilization, was the reconstruction of the social order from one that emphasized corporate rights, intimate Church-State relations, and a nationalism tempered by an ecumenical outlook, to one that stressed individual rights, a secularly oriented society, and an exclusive nationalism. Granting this premise, the liberals were eminently successful. Corporate groups—lay and clerical religious organizations and Indian communal landholdings—were broken up, nationalism was intensified, and the secular state emerged supreme over the Church. The liberals rightly claimed that their greatest single victory was the nationalization of Church lands in 1859; in effect, this action promoted all three aspects of the program.

Treating at length internal political maneuverings, the author unfortunately did not choose to enliven his work by probing more deeply into the personal characteristics and motivations of leading political figures

such as the hot-tempered Miguel Lerdo, the cooler but determined Ocampo, and the politically naive González Ortega. Rarely does the story rise above a humdrum reportage of the Mexican phase of the human comedy. Professor Scholes also fails to analyze adequately the merits (given the Mexican milieu) of such liberal proposals as federalism, immigration, and laissez-faire economics. In fact, there is a general dearth of analysis of the government's achievements and/or lack of achievements in either political or economic affairs, except for the confiscation of the lands of the Church. Finally, I personally believe that Ocampo has the best claim to authorship of the reform laws except for those on church lands, and I do not believe that the evidence is sufficiently conclusive to indict the bishop and the clergy in general for the revolt in Puebla in 1856.

On the other hand, Professor Scholes' work is a model of objectivity on most controversial issues. This treatment of the indecisive and unfortunate Comonfort is the best available. His account of the disposition of church lands is fairly presented, and he places Juárez in proper perspective with a full view of his strengths and weaknesses. The material is well organized, the bibliography is extensive, and the writing is adequate.

KARL M. SCHMITT

Falls Church, Virginia

NOTES AND COMMENTS

With this issue we mark the retirement from the REVIEW's advisory editors of Charles H. Metzger, S.J., of West Baden College and Edward Gargan of Loyola University, Chicago, for whose helpful services during the past three years we are deeply grateful. The REVIEW is happy to welcome to the places vacated by Father Metzger and Dr. Gargan, Edward D. McShane, S.J., of Alma College and Frederick B. Pike of the University of Notre Dame. Father McShane took his A.B. degree at the University of Santa Clara and his graduate training at Gonzaga University and the Gregorian University where he received the doctorate with a dissertation entitled *A Critical Appraisal of the Anti-Mendicanism of John Wyclif* (Rome, 1950). He has been a contributor to both *Theological Studies* and our own REVIEW. Father McShane has taught at the University of Santa Clara and Loyola University, Los Angeles, and since 1950 has been professor of church history in Alma College, the theologate of the Jesuits' California Province. Mr. Pike received his A.B. degree from Loyola University, Los Angeles, in 1949 after having completed three years of service with the United States Maritime Service as purser with the rank of ensign. Mr. Pike's graduate training in the field of Latin American history was taken at the University of Texas where he received both the master's and doctor's degrees with a doctoral dissertation on Spanish American colonial municipalities done under the direction of Professor Carlos E. Cantañeda. For the years 1951-1953 Mr. Pike held a teaching fellowship at Austin until his appointment in September, 1953, as an instructor in Latin American history in the University of Notre Dame where he was promoted to the rank of assistant professor in 1956. He has published in the *Review of Politics, The Americas,* and in our own REVIEW. In his capacity as a member of Notre Dame's Committee on International Relations he is at present working on a contribution to a volume to be entitled "Freedom and Reform in Latin America" which is expected to appear in the autumn of this year.

John B. McGloin, S.J., archivist and associate professor of history in the University of San Francisco, returned to his teaching duties last September after a prolonged research tour of various European ecclesiastical archives. On the occasion of the dedication of the Gleeson Library of the University of San Francisco in 1950 the principal address was delivered by the Most Reverend Thomas K. Gorman, then Bishop of Reno and now

Bishop of Dallas-Forth Worth. At that time Bishop Gorman expressed the hope that the new library might become a center for research in the neglected field of California Catholic history. "For this end," he remarked, "it is necessary that a search be made of European archives to see what materials were sent back from here in the form of letters, official reports, diaries, etc." It was in search of such items as these that Father McGloin made his European trip. During a month's stay in Ireland he visited all the major seminaries: Maynooth, Holy Cross College, Clonliffe, St. Patrick's Carlow, St. Kieran's, Kilkenny, St. John's, Waterford, St. Patrick's, Thurles, Mungret, and All Hallows College, Dublin. The last of these has been sending priests to the United States since the 1840's and to California for almost as long. The All Hallows archives [cf. REVIEW, XLII (October, 1956), 377-378] are in excellent condition and have considerable material from various American dioceses. The Paris branch of the still active Society for the Propagation of the Faith yielded 800 pages of materials on California in the period of the gold rush, including some reports of the spiritual and financial problems then facing Joseph S. Alemany, O.P., first Archbishop of San Francisco. Through the gracious co-operation of the Very William M. Slattery, C.M., Superior General of the Congregation of the Mission, access was gained to the central archives of the Vincentians, as well as to those of the Daughters of Charity of St. Vincent de Paul, where some documents were found on Thaddeus Amat, C.M., first Bishop of Monterey-Los Angeles. Visits were also made to the archives of the Sisters of Notre Dame at Namur and to those of other sisterhoods whose members played a prominent role in California Catholicism. At Vich, near Barcelona, Father McGloin offered Mass at the tomb of Archbishop Alemany where he used the archbishop's own chalice. Alemany had retired in 1885 to Spain after almost thirty-five years of distinguished service in the See of San Francisco. The Alemany family in Barcelona is still conscious of the lustre cast upon it by San Francisco's first ordinary, and various members of the family, notably the archbishop's grandnephew, co-operated in assisting Father McGloin in his researches. Other stops were made at Fribourg in Switzerland where at the outset of World War II the rich archives of the Lyons branch of the Society for the Propagation of the Faith were brought for safekeeping and where, as was to be expected, the American material is quite extensive. Finally, Father McGloin spent over three months in Rome in an attempt to assess the holdings of California materials in the archives of the Congregation de Propaganda Fide, the Vatican Archives, and those of the Jesuit Order. Eventually all this material will be made available to research workers in photographed form. Inquiries concerning these documents may be addressed to the Reverend John B. McGloin, S.J., University of San Francisco, San Francisco 17, California.

The archives of the Diocese of Rochester have recently acquired additional items from the papers of Louis A. Lambert (1835-1910), distinguished Catholic journalist and controversialist. This material comprises some 200 letters—most of them addressed to Father Lambert—and a large number of clippings which refer to his writings and the disciplinary case in which he was involved. A large portion of the letters are from the Reverend Richard L. Burtsell, and several others are from Augustine Ford of the New York *Freeman's Journal*. There is likewise a collection of thirteen letters of the period 1863-1866 addressed to Father Lambert by the first Bishop of Alton, Henry D. Juncker (1809-1868). All of these Lambertiana are now on file at St. Bernard's Seminary, Rochester 12, New York.

The report for 1957 of the Secretary of the Commission for Catholic Missions among the Colored People and the Indians (2021 H Street, N.W., Washington 6, D. C.) gives a total of 575,925 Catholic Negroes in the United States and 117,398 Catholic Indians. During the past year there were 11,374 adult baptisms among the colored and 892 among the Indians, in addition to the infant baptisms. The rank of the dioceses in the number of colored Catholics remains the same as for 1956 with Lafayette, Louisiana, in the lead with 75,000, followed by the Archdioceses of New Orleans. Washington, and New York in that order. The Diocese of Gallup has the largest number of Indian Catholics with 16,000 and the Dioceses of Rapid City and Tucson are next, the only three sees in which there are more than 10,000 Catholic Indians.

The first number of a new scholarly quarterly in the mediaeval field has just been published, *Cahiers de Civilisation Médiévale X^e-XII^e Siècles*. It appears under the auspices of the Centre d'Études Supérieures de Civilisation Médiévale of the University of Poitiers and is intended to cover all aspects of civilization in the Romanesque period. The first number comprises 140 pages, a number of plates, and in addition to articles and book reviews, etc., it has a valuable bibliography of the Romanesque period arranged alphabetically under subject headings. The new journal promises to be an excellent one in every way. Prospective subscribers should write to Société d'Études Médiévales, 6 rue René-Descartes, Poitiers, France.

In January, the American Bibliographic Service (Box 39, East Northport, New York) commenced a *Quarterly Check-List of Medievalia* which is available at the subscription of $2.75 per year.

The sixth Congreso Histórico Municipal Interamericano held in Madrid and Barcelona on October 5-12, 1957, was attended by representatives of fifteen Latin American countries as well as delegates from the United States and Spain. The congress dealt with problems of local history both old and new throughout the Americas. The Academy of American Franciscan History and the American Catholic Historical Association were represented by Lino Canedo, O.F.M.

An international congress of mediaeval philosophy is scheduled to be held at the Catholic University of Louvain under the auspices of the Institut Supérieur de Philosophie from August 28 to September 4 with the closing session at the international exposition in Brussels in the pavilion of the Holy See. The general theme of the congress will be "Man and His Destiny according to the Philosophers of the Middle Ages." There will be five general sessions one of which will be addressed by Vernon J. Bourke of Saint Louis University. Inquiries should be addressed to the secretariat at the Centre de Wulf-Mansion 2, place Cardinal Mercier, Louvain.

The twelfth annual Institute in the Preservation and Administration of Archives will be held from June 16 to July 11 with Theodore R. Schellenberg, Assistant Archivist of the United States, as director. The institute is under the auspices of the American University and is conducted with the co-operation of the Library of Congress, the National Archives, and the Maryland Hall of Records. Interested parties should address the Coordinator of Summer Institutes, Massachusetts and Nebraska Avenues, N.W., Washington 16, D. C.

Some statements made at the joint meeting of the American Historical Association and the History of Science Society in New York last December implied a necessary conflict between science and religion, and especially between science and Catholicism. The recent advances in atomic energy and space travel seem to have aroused some of the claims of certain philosophers of science that have been more or less dormant for a generation. Sound views prevail in time, but more serious research on the true history of the Church and its relation to science needs to be done.

The Conference of New Jersey College Teachers of History and Government held its tenth annual meeting at Rutgers University on March 8.

The theme of the meeting was "Education as a Governmental Function." Speakers included Sister M. Loretta Clare, O.P., of Caldwell College, and the Reverend Francis J. Canavan, S.J., of Saint Peter's College.

At the request of the History Teachers' Club, a group of high school and grade school teachers with headquarters at the University of Notre Dame, workshops in high school history teaching will be conducted at Notre Dame this summer. Sister M. Amata, I.H.M., of Magnificat High School, Rocky River, Ohio, vice president of the club, will be in charge of the workshops. The principal objectives will be the revision of existing syllabi for high school history teachers prepared by the club members as well as the formulation of student syllabi. The members of the workshops will be experienced teachers of history and the social sciences.

Loretto Heights College is sponsoring as part of its 1958 summer session an American Studies Program. The program, under the direction of Sister Esther Marie Goodrow, is designed as a refresher course for secondary school teachers of American history, literature, and the social studies. A grant of $10,000 from the Coe Foundation has made possible this offering for a second year. The session dates are June 27-August 1. Trinity College, Washington, also received for the second year a similar grant. The program at Trinity is under the direction of Sister Joan Bland, S.N.D.

The eleventh annual adult education program of the College of St. Thomas (February 11-May 8, 1958) is commemorating the centennial of Minnesota's statehood with a series of lectures by Professor J. Herman Schauinger entitled "The Church on the American Frontier—Minnesota Perspective" which will afford a review of the 300 years of Catholic activity in the area of Minnesota.

During the course of the next few years an increasing number of religious communities of the American Church will be celebrating their golden jubilees or the centennial of their foundation. The histories of these communities, especially of the women, are already noticeably on the increase which is, indeed, a happy omen for American Catholic history. But the titles of many of these volumes leave much to be desired by way of telling a prospective reader what the books are all about. Allusions to flowers, metals, lamps, and arrows—as well as borrowing texts from

the Bible—are not very helpful to one who might like to know that there is now available a serious and scholarly history of a given religious community. May we respectfully suggest, therefore, to authors of works of this kind which may now be in the course of preparation that they give them sober and meaningful titles, both in the interest of good history and, too, in the interest of a wider reading audience?

J. Ruysschaert's, "Les documents littéraires de la double tradition romaine des tombes apostoliques," in *Revue d'histoire ecclésiastique,* 52 (1957), 791-831, rejects the hypothesis of a total translation in 258 A.D. of the relics of SS. Peter and Paul to the cemetery of St. Sebastian outside Rome; the proposal of E. Josi, "Ipotesi sulla traslazione delle sole teste degli apostoli in Catacumbas," in *Rivista di archeologia cristiana,* 29 (1953), 94-95, that only the heads of the apostles were transferred is judged far from established.

R. Folz', "La papauté médiévale vue par quelques-uns de ses historiens récents," in *Revue historique,* v. 218 (July-September 1957), is a painstaking survey, with succinct summaries on topics such as the Donation of Constantine, the False Decretals, and the Gregorian Reform.

The first six chapters of H. Fichtenau's, *Das Karolingische Imperium* has been translated by P. Munz under the title of *The Carolingian Empire* (Blackwell, 1957). The late Monsignor Duchesne's additions and corrections to his *Le Liber Pontificalis* now appear as Volume III of that work, edited by Cyrille Vogel (Paris, de Boccard, 1957).

Several prominent English figures have recently been the subject of biographies: Paul Kendall's, *Warwick the Kingmaker* (Allen and Unwin), Charles Ferguson's, *Naked to Mine Enemies: Life of Cardinal Wolsey* (Little, Brown), and Maurice Ashley's, *The Greatness of Oliver Cromwell* (Macmillan). Savonarola has found a sympathetic presentation in Michael de la Bedoyere's, *The Meddlesome Friar* (London, Collins), while Douglas Hyde's, *God's Bandit* (Peter Davies) is the story of Don Luigi Orione (d. 1940) who founded the Sons of Divine Providence.

Lucien Ceyssens', *Sources relatives aux debuts du Jansénisme et de l'antiJansénisme,* has been published by Nauwelaerts, Louvain.

The *Grammarian's Craft,* an exposition for the layman of the problems involved "in the editing of ancient and mediaeval texts" is being republished in *Folia* with revisions by the author, Ludwig Bieler, editor of the *Vita Patricii.* Theologians, historians, and neo-philologists "who could not be expected to plough through the highly technical books written by and for classical or biblical scholars" will welcome this lively and lucid explanation of textual criticism by an acknowledged master. Graduate or upper division students can also use the work with profit. The price is $1.00. Interested persons may address Miss M. A. Norton, 70 Remsen Street, Brooklyn 1, New York.

The fifth number of *Thought Patterns,* a publication of Saint John's University, New York, appeared late in 1957 and contains five essays of which three are by Saint John's historians, viz., Arpad F. Kovacs, chairman of the department, "The Balance of Power"; Irving G. Williams, "Senators, Rules, and Vice-Presidents," and Gaetano L. Vincitorio, whose essay is entitled, "Reflections on Edmund Burke's International Politics."

Historians of the American Church will be interested in the article of Roger Aubert, professor of history in the University of Louvain, in the *Ephemerides Theologicae Lovanienses* [XXXIII, fasc. 4 (1957)] entitled "Le Collège américain de Louvain (1857-1957)." It was read originally as a paper at the convocation of June 29, 1957, commemorating the centennial of the college. The history of the first forty years of this institution has been written, although not as yet published, by John D. Sauter of Saint Gregory's Seminary, Cincinnati, in his dissertation for the doctorate in history at the Catholic University of Louvain in 1953.

In the December, 1957, issue of *Church History* readers of the REVIEW will find three items of more than ordinary interest to Catholic historians. Thomas O'Brien Hanley, S.J., of Marquette University contributes an article on "Church and State in the Maryland Ordinance of 1639"; Henry J. Browne of Cathedral College, New York, summarizes the publications on the history of Catholicism in the United States between 1946 and 1956 in "American Catholic History: A Progress Report on Research and Study," which was a paper read at the meeting of the American Catholic Historical Association in St. Louis on December 30, 1956, not the American Historical Association as stated (p. 378); and finally Guenter Lewy of Smith College publishes with a commentary a brief of Pope Paul V of January 24, 1615, in "A Secret Papal Brief on Tyrannicide during the Counter-Reformation."

The *Maryland Historical Magazine* for December, 1957, carried two articles that will be of interest to readers of the REVIEW. Frederic Shriver Klein, professor of American history in Franklin and Marshall College, wrote on "Union Mills, the Shriver Homestead," which dates back to 1797 and has been continuously lived in by members of the Shriver family ever since. It was at Union Mills, about seven miles north of Westminster, Maryland, that Cardinal Gibbons found his favorite spot for relaxation with the family and descendants of William Shriver whose house a few hundred yards away from the original homestead had been built by the time of the Civil War. In May, 1869, Gibbons had the happiness of receiving old William Shriver into the Church at the cathedral in Baltimore. He had been friends since his student days at Saint Charles College in 1855-1857 with Herbert, one of the sons of William Shriver. A second article by Alfred Isacsson, O.Carm., of Whitefriars Hall, Washington, is entitled "John Surratt and the Lincoln Assassination Plot," which is a part of the author's unpublished thesis for the master's degree at Saint Bonaventure University. There is a considerable amount of Catholic history in the Surratt story, as most readers of the REVIEW will know, and this article shows careful research in correcting some false views that have obtained concerning that dramatic incident.

The fifth annual series of McAuley Lectures were given at Saint Joseph College, West Hartford, during 1957 and were devoted to history. George B. Cooper of Trinity College, Hartford, spoke on "History: Its Limitations and Its Promise"; Ross J. S. Hoffman of Fordham University on "The Catholic Philosophy of History"; and Friedrich Engel-Janosi of The Catholic University of America on "Toynbee and the Tradition of Universal History." The lectures have been published under the title of *Some Aspects of History* and may be secured from the college for $1.00.

Philip Hughes, who was forced to cancel his lectures on the Reformation during the first semester of this year at the University of Notre Dame because of ill health, resumed his classes at the beginning of the present semester.

Christopher Dawson whose latest work, *The Dynamics of World History* (New York, 1957), has been universally well received, will give a series of lectures at Gonzaga University from June 16 to July 25. This will be Mr. Dawson's first visit to the United States where for many years his name has been a household word in historical circles.

Guillaume de Bertier de Sauvigny, C.J.M., of the Institut Catholique of Paris will return to the University of Notre Dame for the fall semester of 1958-1959 where he will lecture on the French Revolution and on European diplomacy in the nineteenth century.

Frederick Schweitzer has been appointed an instructor in history at Seton Hall University.

Charles E. Ronan, S.J., who did his doctoral work in Latin American history at the University of Texas, has been appointed as assistant professor at Loyola University, Chicago.

The Department of History at the University of Santa Clara has added three new men during the past year: Joseph S. Brusher, S.J., formerly of Loyola University, Los Angeles; Norman F. Martin, S.J., who recently completed his doctorate at the University of Mexico; and James J. Hannah who came to Santa Clara from the University of Wyoming.

Charles Stephano, formerly an instructor in history at Seton Hall University, has been named an administrative assistant to Senator H. Alexander Smith of New Jersey.

Giovanni Cardinal Mercati died on August 22, 1957. Born in Villa Gaida on December 17, 1866, and ordained in 1889, he was created a cardinal deacon with the title of San Giorgio in Velabro by Pius IX on July 15, 1936. Cardinal Mercati was the Librarian and Archivist of the Holy Roman Church. In the Roman Curia he was a member of the Congregations of the Oriental Church, Religious, Rites, and Seminaries and Universities, as well as being a member of the pontifical commissions for biblical studies and for the revision of the code of oriental canon law. His many assignments and offices bespeak his tremendous interests and accomplishments. It would be impossible to list or even highlight here his voluminous publications. Even his so-called "minor writings" take up five volumes in the series, Studi e testi (Volumes 76-80). Some idea of his vast interests and his worldwide acclaim can be seen in the celebrated *Miscellanea Giovanni Mercati* [Studi e testi, Volumes 121-126 (Rome, 1946)]. Published under the auspices of Pope Pius XII, the *Miscellanea* commemorated the eightieth birthday of the cardinal in 1946. Composed of six volumes, the *Miscellanea* contain studies on the Bible and ancient

Christian literature, mediaeval literature, Bysantine history and literature, classical and humanistic literature, ecclesiastical history and law, paleography, bibliography and varia. Among the scholarly testimonies presented to Cardinal Mercati, it is a pleasure to note the many articles from the United States, from the Catholic University of America, and from the present president of the American Catholic Historical Association. Active to the end of his days in the service of the Church and scholarship, his declining years continued to be, in the words of Pope Pius XII, a "senectus dulcis, vivax, impigra, potens consilii et operae."

Albert Kleber, O.S.B., died on February 17 at the age of seventy-seven. Born in Bavaria, Father Albert entered the monastic community of St. Meinrad Abbey in 1898 and was ordained in 1904. After ordination he taught biblical archaeology and dogmatic theology for many years and from 1917 to 1930 he was Rector of St. Meinrad Seminary. In 1924 he was made a doctor of sacred theology, *honoris causa*, by the Congregation of Seminaries and Universities. Among his published works was a lengthy article in *Biblica* entitled "The Chronology of 3 and 4 Kings and 2 Parlipomenon" [II (1921), 3-29, 170-205], and several parish histories: *St. Joseph Parish, Jasper, Indiana* (St. Meinrad, 1937); *Ferdinand, Indiana, 1840-1940* (St. Meinrad, 1940); and *St. Pius Church, Troy, Indiana* (Troy, 1947). His most ambitious work, however, was *The History of St. Meinrad Archabbey, 1854-1954* (St. Meinrad, 1954). Although lacking in any formal historical training, Father Albert brought to his writing a tireless energy and determined thoroughness. Up to the very week of his death, and in spite of the debilitating effects of his illness, he strove to complete the major portion of his final contribution to American Catholic history which was a biography of St. Meinrad's first abbot, Martin Marty (1834-1896) who was consecrated in 1880 as Vicar Apostolic of Dakota, promoted in 1889 to the newly erected See of Sioux Falls, and in 1895 was made Bishop of St. Cloud. Father Albert's thoroughness was exemplified in the summer of 1956 when he made a tour of European archives gathering materials for the Marty biography which, it is good to learn, will now be finished by one of the monks of St. Meinrad Archabbey.

BRIEF NOTICES

Baltimore . . . a Picture History, 1858-1958. With Commentary by Francis F. Beirne. (New York: Hastings House Publishers, Inc. 1957. Pp. vi. 153. $5.00.)

Although produced as a centennial project of Baltimore's Hutzler Brothers Company, this volume actually begins with a substantial prologue tracing Baltimore Town from its very birth in 1729. Hundreds of engrossing pictures illustrate the sprightly text of the *Sunpapers'* Francis F. Beirne, amiable author of *The Amiable Baltimoreans.* As the nation's sixth largest city (once its second), and as the chief city of a state often dubbed "America in miniature," Baltimore mirrors clearly in her own chronicles the history and characteristics of America at large. This, without blurring her unique features as the northernmost southern city and the southernmost northern city. The general reader will recognize in these annals of the Monumental City such renowned names as Charles Carroll, Edgar A. Poe, Bonaparte's Betsy Patterson, Francis Scott Key, George Peabody, Enoch Pratt, Johns Hopkins, Babe Ruth, F. X. Bushman, H. L. Mencken, and John Charles Thomas. The Catholic reader will be pleased to find Baltimore's status as the premier see of the United States suitably reflected in this history. (Incidentally, this is the centennial year of Baltimore's official "primacy of honor," and the sesquicentennial of her metropolitan dignity.) Bishop John Carroll and his mother cathedral win honorable mention, with the basilica's unmistakable lineaments visible in no less than eight illustrations. The new cathedral, which will be consecrated in 1959, is also pictured and described as "by far the most imposing of the new landmarks" of the city. Prominent likewise is the celebrated picture of Cardinal Gibbons embracing Theodore Roosevelt. Due notice is taken of the cardinal's blooming crocuses as the traditional heralds of spring in Baltimore. No mention, however, is made of the quaint prejudice, once supposedly whispered about, that these Catholic crocuses owed their seasonal jump over Protestant crocuses to hot water pipes installed underground in a sinister fashion for that purpose! All in all, then, this volume is an exemplar of its class. An obvious labor of love, it is chiefly a credit to the energetic and devoted staff of the Maryland Historical Society under whose auspices it was compiled. The lack of an index is its only noteworthy flaw; otherwise it can but inspire the somewhat whimsical lament that centenaries do not come more often. (JOHN JOSEPH GALLAGHER)

BESTERMAN, THEODORE (Ed.). *Saint Jean de Brébeuf. Les relations de ce qui s'est passé au pays des Hurons (1635-1648).* (Genève: Librairie E. Droz. 1957. Pp. xxvii, 228.)

This book was first published in an English translation in 1938 by the Golden Cockerel Press in a limited edition. It is issued now by Librairie E. Droz as part of an extensive series entitled, Textes Littéraires Français, presumably for the literary value of these seventeenth-century letters of Jean de Brébeuf. Except for some minor details of editing, the original French texts (I, II, V, VI, VIII) are reproduced exactly as they were written with all the singularities of seventeenth-century orthography. The editor of the volume, Theodore Besterman, indefatigable bibliographer of bibliographies and currently editor of Voltaire's letters, has written a very reverent, even affectionate, introduction in which he traces the background of the Jesuit missionary endeavour among the Hurons and the heroic role which Jean de Brébeuf played in it. In his bibliographical note he gives the documentation for his description of Brébeuf's mystical experiences, and, he invokes Regnaut and Ragueneau in support of his detailed description of the saint's martyrdom, lest anyone challenge the credibility of Brébeuf's fortitude. He also gives credit to Reuben Gold Thwaites, whose introduction to *The Jesuit Relations and Allied Documents* be obviously made use of.

Only two of the twelve documents contained in the volume are strictly speaking *Relations.* The first is a section from the *Relation* of 1635 (to be found in Edna Kenton's edition); the second, which makes up the major portion of the book, is Part II of the *Relation* of 1636. The remaining documents consist of brief letters, and the "Instruction for the Fathers of Our Society who will be sent to the Hurons" (also in Kenton). Numbers V, VI, and VIII were originally published in the *Relations* for 1637, 1638, and 1640 respectively. Numbers III, IV, VII, IX, X, XI, XII are French translations of Latin originals. The third and tenth are published here for the first time. Except for a translation into Montagnais of *La doctrine chrétienne* and certain fragments relating to the mystical experiences, the present volume collects all the extant writing of Brébeuf. (JOSEPH G. BAILEY)

BONSER, WILFRID. *An Anglo-Saxon and Celtic Bibliography (450-1087).* 2 volumes. (Berkeley and Los Angeles: University of California Press. 1957. Pp. xxxvii, 574; 123. $18.50.)

This valuable bibliography includes materials published through 1953. In its proper fields it supplements works like Kenney and Gross on the purely historical side and bibliographies like Best for Irish literature

(2 vols., 1913, 1941) or the *Bibliotheca Celtica* published from time to time by the National Library of Wales. But it embraces much more than historical and literary books and articles. Sections numbered to nearly 12,000 entries include chapters devoted to archaeology, numismatics, epigraphy, art, geography and place-names, and general culture.

Short descriptions of material in each book or article make this work a true *Wegweiser;* one can tell at a glance whether the reference should be followed or not. The indices are bound in a separate volume in order to facilitate reference; the index volume may remain open at the subject being studied whilst the various entries are being consulted. Mistakes, of course, are inevitable in a work such as this, and some are understandable: e.g., *Bethada* correctly in 4488, but index has *betada;* not *n'Éces* 9591, but *n-Éces; Magown* 6212, but correctly *Magoun* in index and in all citations. Names of sisters in religion must be entered under the surname; so, in 4459 read: *MacNickle, Sr. M. Donatus* for the entry *Donatus.* (!!) This well printed and handsomely bound set of books should be in every library dealing with the early cultural history of the British Isles. (ROBERT T. MEYER)

Bos, MAARTEN *Les Conditions du Procès en Droit International Public.* [Bibliotheca Visseriana, Vol. 19] (Leiden: E. J. Brill. 1957. Pp. xv, 344. 34 guilders).

The law of procedure before international courts and tribunals has so far received but scant attention in legal literature. Dr. Bos' book is an attempt to introduce the reader to a few procedural problems arising under public international law. He approaches his task by selecting various criteria and by analyzing against their background the case law of the International Court of Justice (I.C.J.), its predecessor the Permanent Court of International Justice (P.C.I.J.), and of the international tribunals set up to the adjudicate claims arising under the peace treaties concluding World War I.

His *conditions du procès* can essentially be divided into (1) pre-procedural and (2) procedural requirements to be met by courts or tribnals; and equally (3) pre-procedural and (4) procedural requirements to be met by the parties. To the first and second group belong primarily *juridiction* and *compétence,* to the latter *legitima persona standi in iudicio* and *désignation des parties.* The parts of the book dealing with *juridiction* and *compétence* are the theoretically most rewarding ones. Dr. Bos attempts to deal with the sources of judicial power in the international community which leads him to a short investigation of the latter concept itself. He then proceeds to a theory of the judicial function, holding that it consists essentially of the application of

abstract legal rules to a concrete set of facts (*concrétisation du droit objectif*). The author, therefore, understands by *juridiction* the very fact of the existence of community organs performing the above mentioned judicial function. From this concept of *juridiction* there follows that for purposes of adjudication a typology of cases *ratione materiae* and *ratione personae* will have to be established and that the *compétence* of the specific judicial organ seized with a concrete case will depend on the character of the case itself as well as that of the litigants.

Internationally these questions still present great theoretical and practical problems to whose clarification the author wishes to contribute. The merit of this book lies primarily in the systematization of the available material; it is to be hoped that this will stimulate further studies exploring a field which will gain importance with the creation of courts and tribunals attached to the various international functional communities. (WILLIAM H. ROBERTS)

BUTTERFIELD, H. *The Statecraft of Machiavelli.* (New York: Macmillan Co. 1956. Pp. 167. $2.00).

Professor Butterfield's objective in this little volume is to "restore Machiavelli to his context from which he is too often and too easily divorced." His brief study is divided into four parts. In "The Foundations," the author urges that Machiavelli was thoroughly practical in his theories. Machiavelli was convinced he had the answers to actual problems the ruler might encounter, which answers he found in ancient history, more especially in Roman history. In the second part, "Machiavelli and the Renaissance," Professor Butterfield shows how Machiavelli shared the enthusiasm of many sixteenth-century scholars for the antique, and how he subscribed to the ancient view that history ran in cycles with similar situations and problems simply recurring under new names. Even when Machiavelli ostensibly applied the "modern" inductive method to arrive at his conclusions, he was simply finding the evidence he needed to prove his theses (still a fairly popular procedure). In the third part the author discusses "The Machiavellism of Machiavelli." He points out that Machiavelli intended his observations on statecraft principally for usurpers; how he took a low view of men's morality; how his advice appears less impractical when viewed in terms of long-term solutions. The fourth part of the study is captioned, "Machiavelli and Bolingbroke." According to the author, Bolingbroke quoted Machiavelli in his writings, with and without acknowledgement, more frequently than any of the Italian's other English disciples, and that the climax of this influence is to be found in "The Idea of a Patriot King." Here Bolingbroke argued

that since the English nation had become wholly corrupt, it would require, as Machiavelli would have recommended, to be "restrained and corrected by a kingly power."

One wonders whether the views Professor Butterfield expresses in this very brief "book" might not have been just as content to rest unobtrusively alongside other modestly significant views in some scholarly journal. (JOSEPH H. DAHMUS)

CARAMAN, PHILIP. *Henry Morse, Priest of The Plague.* (New York: Farrar, Straus and Cudahy. 1957. Pp. xi, 201. $3.75.)

Philip Caraman, S.J., is a skillful story-teller. I say this for the benefit of those who have known him chiefly as a translator, or, better, as one who knew what to translate. And the story he has to tell is worth being told skillfully. It is the life of Henry Morse, an Englishman, a Jesuit, who was hanged, drawn, and quartered simply for being a priest at Tyburn in 1645. And no one can say that Morse's story is simply a repetition of what happened to similar better known Jesuits who preceded him. He was certainly not as brilliant as Campion, nor did he have such exciting adventures as John Gerard, but he had an engaging personality, that of a hard-headed, lawyer-trained Englishman, possessed of the sense we call common, utterly simple and straight forward, and with the loving heart of a child. His adventures as a priest caring for the sick in the London plague of 1635 are unique. People who read this story for edification will also be entranced.

But some who will be most interested in the book will be those who wish to learn more about the reign of Charges I. The England of that period will be seen from a point of view which we have not previously been able to take. We see familiar figures—Charles I, his wife, Archbishop Laud, the professional Catholic-baiters, and the poor of London, Catholic and Protestant—from a new angle. And we discover admirable characters of whom we knew practically nothing, like Colonel Henry Gage whom we cannot forget. Reading this book is like opening up two pages of a well known chronicle, which pages have been previously glued together keeping their contents unsuspected. (DANIEL SARGENT)

COLEBURT, RUSSELL. *An Introduction to Western Philosophy.* (New York: Sheed & Ward. 1957. Pp. xiv, 239. $4.00.)

This book, intended for beginners and for general readers, comprises four parts, devoted, respectively, to the discussion of The One and the Many, The Nature of Man, The Problem of Knowledge, and The Nature

and Limitations of Human Thought. There follows an appendix on free will and the problem of evil, and the usual bibliography and index. Generally speaking the discussion is fragmentary, and the occasional digressions on perennial and contemporary problems interrupt the orderly exposition of the material. The book has a loose kind of structure, but as one reads the text this is easily lost sight of, and one is left with an uneasy impression of disjointedness. In his laudable desire to make hard things easy Mr. Coleburt has sometimes failed to make them clear. This is particularly true of Part I, in which the author discusses the Greek tradition and its development in the Middle Ages. The discussion of body and soul in Part II is conventional; the accessory discussion of immortality suffers from an obscurity of terminology. In Chapter 7 on Human Action, Mr. Coleburt contrasts the empiricism of Mill and the categorical imperative of Kant, and attempts to save what is valid of both systems in the ethical teaching of St. Thomas. This is an interesting viewpoint, but as developed it is not sufficiently clear what he is doing, and the reader may well miss the point. The treatment of Marxism is conventional.

Part III is the best section in the book. Although the treatment of Descartes is inadequate, the empiricists (especially Hume) fare better, and, given the limited compass of the volume, the position of Kant is well stated. The relevance of Part IV, The Nature and Limitations of Human Thought, is not immediately clear. Both existentialism and logical positivism may be regarded as critiques of knowledge and, perhaps, as two extremes within which the true solution lies. So regarded this section ties in readily enough with Part III.

Despite the inadequacies of the work it is of value for its intended audience. The author is to be commended for his open-minded approach to views which he does not share. (WILLIAM J. ROCHE)

COOKE, JACOB E. *Frederick Bancroft Historian.* (Norman: University of Oklahoma Press. 1957. Pp. xiii, 281. $4.00.)

This book will be of particular interest to those who delight in historiography. Bancroft was one of the first historians to bring the high standards of German research to the study of the American scene. While his contemporaries, Dunning and Rhodes in particular, wrote on the Civil War, Bancroft found that his primary interest was in the history of the South. In his attempt to understand southern culture he journeyed throughout the section, making inquires and taking notes from those whom he considered to be credible witnesses. So thorough was his research that he, like many historians who set too high a standard, never found time to finish it. His failure to finish the history of the South was

a great disappointment to Bancroft in later life. Aside from his painstaking research other factors delayed him: he was in constant demand as a speaker; he had to interrupt his work for years to complete a biography of Seward, publish the papers of Carl Schurz and write a history of slave-trading in the South; his social calendar was never lacking for engagements and, last but perhaps the most significant, the parts he had finished never came up to the criterion, both in content and literary style that he so often demanded of himself.

Mr. Cooke has written a very readable account of Bancroft's life. Perhaps, the author is excessively disappointed over the absence of such literary historians, their places taken by the professionals at the beginning of the twentieth century. However, the author should be happy at the more recent invasion of history by the journalist. We have completed the cycle. Too frequently Cooke obscures the subject of his biography with lengthy dissertations devoted to the miscellaneous friends of Bancroft, so much so that the reader might well feel the need to refer to the title page to reassure himself. Along with this biography Cooke has published two articles which were parts of Bancroft's proposed history of the South. These articles trace the beginnings of the colonization movement from the time when Africa was thought of as the ideal homeland for the American Negro through subsequent schemes of settlement in Central America to the final attempt at colonization in 1862, the Ile à Vache fiasco. The theme by which Bancroft characterized the colonists was one that was "mildly, often positively, antislavery," but containing the "fundamental error" that the two races could not live together and prosper. Readers will profit from Bancroft's analysis of the motives of American colonizers, most of whom were the leading statesmen from Jefferson through Lincoln. (RICHARD BALFE)

CRAVEN, AVERY. *The Coming of the Civil War.* (Chicago: University of Chicago Press. 1957. Pp. xi, 491. $5.00.)

Professor Craven's first book under this title was published by Scribner's in 1942 and the second edition follows much the same approach, but with some emendations and changes that the author felt desirable. His thesis is that the democratic process failed completely in the period prior to the Civil War and the purpose of this study was to discover and present the reasons. The approach is primarily social and economic, although the political aspects of the period are skillfully interwoven. The chapters relating to slavery and its impact on southern life are certainly, in this reviewer's opinion, in the forefront of historical writings on this subject. Some of his conclusions, however, will arouse controversy, e.g., "Any

survey of plantation records will show that many of the rules and regulations laid down by the masters had nothing to do with the fact that the workers were slaves, but were instituted because they were Negroes. The harsh regulations . . . were born of race fears, not of slavery" (p. 88).

The southern defense of slavery and the clash with the abolitionists is objective, but very interesting, with liberal quotations from the absurdly inflammatory statements made on both sides. The plantation records are a prolific source of frank information, but we question that this justifies the conclusion that charges of forced breeding among slaves may be dismissed for lack of documentary evidence. After all, the slaves did not keep diaries. Many of us will also be interested to learn that the dignity of labor was not recognized until the time of Luther and Calvin. At times the author wades into the realm of subjectivity with a vengeance. His description of David Wilmot would fit many statesmen, to say nothing of White House occupants: "insignificant country lawyer . . . backward corner of Pennsylvania . . . slovenly dress, unkempt hair . . . profanity and the ever-present quid of tobacco" (p. 221). Actually, he was a member of a quite successful law firm. His partner, Grow, became Speaker of the United States House of Representatives and Wilmot was the first elective judge of that judicial district. However, *The Coming of the Civil War* is recommended as required reading for all students of American history. (J. WALTER COLEMAN)

ELLIS, DAVID M. and JAMES A. FROST, HAROLD C. SYRETT and HARRY J. CARMAN. *A Short History of New York State.* (Ithaca: Cornell University Press. Pp. xiii, 705. $7.75.)

The historical significance of New York State was apparent from the early days of colonization. Nature endowed the area with natural water ways, trails, and climate to suit the tastes of many and varied peoples. To write the history of such a state in one volume is a remarkable undertaking, but to do it in a reasonable and readable manner is even more so; this the authors have done. It would be easy to criticize them for their interpretation, selection of facts, emphasis on topics, or for attempting too much in too little space. Any criticism of this kind would be unfair, for they have accomplished the amazing feat of combining a comprehensive and factual history in a readable volume. The reader will find that the authors are skilled historians who know how to do research and how to present it. However, the reader will also find that they are prone to interpret what they find with a somewhat less critical and discerning eye. E.g., Professor Ellis, like most historians, devotes but two paragraphs to the draft riots of 1863 and would leave the reader to believe that the riots

were only monstrous mob demonstrations by alcoholics. Recent studies of these riots would indicate a deep racial, religious, economic, social, and political upheaval among the populace which left its effects upon the city, state, and nation. Again, the interpretation of the political facts could be improved had Professor Syrett spent more time developing the apportionment of the state legislature, for here is the crux of politics in New York. The immigrants played a vital role in state and city politics, and apportionment had a major effect on their vote. It is in this area that the authors could have found much fertile ground for exploration. The book offers a treatment of the arts and crafts, economics, politics, and social development, in a narrative form. It becomes difficult to place all of these aspects into their proper place, but this has been accomplished. Some may disagree with the conclusions drawn by the authors on such matters of taste as who were the leading artists, writers, and designers; but it is doubtful if this would take anything away from the value of the work. (PETER K. EWALD)

FEIS, HERBERT. *Churchill, Roosevelt, Stalin: The War They Waged and the Peace Thy Sought.* (Princeton: Princeton University Press, 1957. Pp. xi, 692. $6.95.)

This slow paced narrative of Big Three co-operation in World War II serves to clarify the sequence of plans and operations. From the author's foreword it appears that Governor Harriman furnished Mr. Feis with records "of his many assignments during the war" and that the Department of State permitted the use of their records "for the earlier period;" but in the absence of precise footnoting one is left to speculate about the value of these sources; otherwise the book rests upon other narratives and the printed documents available. There is much ado about all that happened, but very little successful probing beneath the surface to try and understand why. Content and style are not sufficient to cause anyone to substitute Feis' one volume for Churchill's six. (JOHN T. FARRELL)

FENTON, WILLIAM N. *American Indian and White Relations to 1830: Needs and Opportunities for Study.* And a bibliography by L. H. Butterfield, Wilcomb E. Washburn and William N. Fenton. (Chapel Hill: University of North Carolina Press. 1957. Pp. x, 138. $3.00.)

The first thing that strikes the reader of this book is the discrepancy of the title. While the title page reads as stated above, we are informed on page 8 that "the limits of our topic" are "Indian and White Relations in Eastern North America." This discrepancy results from the fact that

the "Essay" (pp. 3-27) which introduces the bibliography is limited to the northeastern part of the United States, while the "Bibliography" (pp. 31-122) extends to all parts of North America north of Mexico. Actually, the abundance of materials for any given section of North America is such that a limit to the scope of the essay had to be set somewhere.

The introductory essay is a plea for ethno-history, i.e., for works which are "securely footed in both disciplines," ethnology and history. To date no such book has appeared and none can appear until there are bibliographies on various phases of Indian-white relationships, which will facilitate the research of scholars in this field and thus promote the writing of critical monographs and biographies. Ethno-history, moreover, would include a study of linguistics, a largely neglected source of information on cultural patterns and geographical locations. All these points are well brought out in a preface by Dr. Lester J. Capon, director of the Institute of Early American History and Culture, Williamsburg, Virginia, under whose auspices the book has been published.

The bibliography is perforce selective and does not preclude the use of national standard bibliographies. For convenience it is divided into seven parts and it is an excellent introductory tool both for anthropologists and for historians. At the same time by omitting any reference to the *Lettres édifiantes, Nouvelles Lettres édifiantes,* and *Annales de la Propagation de la Foi* (Lyons), or to the vast collections of the Hudson's Bay Company in London, and of the Bancroft Library of the University of California, Berkeley, this work points out at least implicitly the great need for additional tools such as the one under review if our research is to be at all definitive. But even to mention these sources is but to confirm Dr. Fenton's thesis that what is needed before we can have genuine critical works is a series of bibliographical studies in the field of American history in its broadest signification. To this end the present work is a further step in the right direction. (WILLIAM L. DAVIS)

GIBB, H. A. R. and HAROLD BOWEN. *Islamic Society and the West,* Volume I, *Islamic Society in the Eighteenth Century,* Part 2. (New York: Oxford University Press. 1957. Pp. v, 285. $5.60).

The publication of this volume completes Volume I of this study, the first part of which was issued in 1950. As in the first part the authors continue to give an excellent and comprehensive, although in no wise detailed, outline of the status of Islamic society in those areas which were subject to Ottoman control at the opening of the eighteenth century. The tale is basically one of ever increasing venality among officials, both governmental and religious, and the progressive ossification of all institutions. The first chapter sketches briefly how, increasingly from the six-

teenth century onward there came to be imposed on the peoples subject to the Porte an ever greater number of "extra-legal," viz., not sanctioned by the *sarī'a*, levies and how the extension of the area in which taxes were farmed adversely effected the whole social structure. Actually, the description of the system of finance and taxation which the authors give, brief as it is, is quite complex because of progressive changes in the system and rather considerable variation in practice from one province to another. The following four chapters treat generally of the "learned" class and its affairs, the first dealing with the general province which was traditionally held to belong to Islam as opposed to the government, the second specifically with the *'ulamâ'* as a group and their position in the society and its decline, and the third with "the administration of law" and the function of the *qâdî*'s and *muftî*'s and their ever greater subordination to the government. There follows then a chapter which concerns education, the organization and operation of the schools of the cathedral mosques and the colleges. Here we find a progressive restriction to the purely religious science (*Qur'ân, hadîth, fiqh,* etc.) as Islam turned ever more inward upon itself in the face of the increasing decomposition of society.

In these four chapters the authors furnish a number of penetrating remarks on the ever growing introversion of Islam and the almost absolute, unswerving adherence to established tradition as a sort of self defense against the corruption of the ruling institution and of its agents and, finally, how this ossification of the social structure, despite its basic pliability, brought the whole society to the point that under external pressures its total collapse was inevitable. Chapter 13 contains a brief study of the *sûfi* orders and their all pervading influence on the society and the function which they served toward giving some degree of cohesion to the social order. Finally, there is a section on the status of the *dimmî*'s, their position in the state—which varied greatly from the Balkans to the predominately Muslim areas—and their relationship to the Muslims within the empire. Generally, I should say of this volume that it is a magnificent sketch or outline of the state of Islamic society during the period in question, done with great care and considerable insight. (RICHARD M. FRANK)

HARPER, JOSEPHINE L. and SHARON C. SMITH. *Guide to the Manuscripts of the State Historical Society of Wisconsin.* Supplement Number One. (Madison: State Historical Society of Wisconsin. 1957. Pp. xii, 222. $5.00.)

This is the first of a projected series of supplements to the *Guide to Manuscripts of the Wisconsin Historical Society* put out thirteen years

ago. In the original work there are listed 802 entries, representing all the manuscripts acquired by the society through 1940, except those comprising the extensive Draper Collection. The present volume contains descriptions of a wide variety of manuscript collections acquired from 1941 through May, 1956. Many of these in content and interest extend beyond the borders of Wisconsin, and beyond the Midwest. Included are personal papers of many types; records of business firms, labor organizations, churches, and other cultural, social, and civic groups; and archives of federal and non-Wisconsin government agencies. Major accessions of microfilm copies of manuscript collections in other archives and libraries have also been listed.

Reflected in the entries in this volume are the results of two outstanding collecting projects that the society has undertaken within the past ten years. The Labor History Project, inaugurated in 1947, has brought to the society a valuable group of representative records of Wisconsin labor organizations. And the Medical History Project, initiated in 1951, has resulted in the acquisition of a wealth of records relating to the history of medicine and dentistry in the state. The volume contains 790 entries; there is an excellent index. (ROBERT E. CARSON)

HERTLING, LUDWIG, S.J., and ENGELBERT KIRSCHBAUM, S.J. *The Roman Catacombs and their Martyrs.* Translated by M. Joseph Costelloe, S.J. (Milwaukee: Bruce Publishing Co., 1956. Pp. xiv, 224. $3.50).

This is a neat, actually simple book. But there is a point to its simplicity. It is a direct contact with the remains of the early Christians: in particular, with the more obvious among them, the martyrs. After discussing the modern re-discovery of the catacombs, the authors proceed to an interpretation of the phenomena that these burial vaults represent. They discard various misconceptions as to the nature of the catacombs, the number of the martyrs, the art and beliefs of the first Christians. Utilizing evidence furnished by the tombs themselves—inscriptions, decorations, locations—they outline the manner of life that characterized the early Church in its liturgical and sacramental approach to establishing the kingdom of God on earth. In an endeavor to let the facts speak for themselves, the authors have not cluttered their account with inconclusive speculation. They have rather let the archeological and literary evidence unfold itself. In only one particular have they deviated from this policy—when discussing the possible removal of the relics of St. Peter from the Vatican in the third century—and they leave the reader more confused than the present state of the question requires. It would have been better to have indicated the problem raised by the liturgical evidence in the calendar of the year 354, and by the excavations under the basilica of

St. Sebastian, merely suggesting the two main possibilities of solution, and to have devoted more space to discussing the principal objections and difficulties urged against the conclusions of the Vatican explorers regarding the tomb and the remains of St. Peter.

The book represents the mellowed reflections of Fathers Hertling and Krischbaum, respectively professors of history and archeology at the Gregorian University in Rome. Father Costelloe's translation from the German version is true to the matter and form of the original, while providing what amounts to a third edition. It is a definite contribution to our awareness and understanding of the early Church. (FRANCIS X. MURPHY)

JOHNSON, CHARLES (Ed.), *The De Moneta of Nicholas Oresme and English Mint Documents.* (New York: Oxford University Press. 1957. Pp. xli, 114. $3.20.)

The volume under review is intended to "give an account of the theory and practice of coinage in the thirteenth and fourteenth centuries." For the theory, the translator draws upon the *De Moneta* of Nicholas Oresme; for the practice upon a number of English documents, notably several preserved in the *Red Book of the Exchequer.* In both instances, the selections could hardly be improved upon. Oresme was, perhaps, the leading student of money in the fourteenth century, while the English exchequer maintained one of the most efficiently operated mints of the period. Oresme's treatise deals with the "Origin, Nature, Law, and Alterations of Money." His objective he states in the foreword: "Some men hold that any king . . . may freely alter the money current in his realm, regulate it as he will, and take whatever gain or profit may result: but other men are of the contrary opinion." Among the most emphatic of these latter was Oresme. For his authority he appeals most frequently to Aristotle. Thus when condemning the usurer, he writes, "he causes money to beget money, which, as Aristotle says, is against nature." For those princes who debased coinage to their own profit, he applied the warning of the Lord as spoken by His prophet: "Woe unto them." Oresme considers the purpose of money, its form, the question of who owns the money, who should bear the expense of coinage, the "destestable" practice of debasing the coinage, and he concludes that this practice is injurious to all, prince as well as community. The English documents provide an insight into the actual operation of a royal mint: the purchase of silver, the assaying of new money, the minting process, the use of alloys, and the duties of the officers of the mint.

In his introduction the editor includes a brief sketch of Oresme's life. He wonders why Oresme does not consider one argument for debasement,

the fact that the loss from wear was very heavy before the use of milled edges. The introduction includes as well a discussion of the different texts of Oresme's work, a half-dozen reprintings in the seventeenth century attesting to that period's "lively interest" in Oresme. Two plates showing mediaeval coins and dies, and a sketch of English coinage from 1066 to the fourteenth century. The translation itself is excellent, being careful to preserve the exact thought of the Latin, yet expressing this thought in English that is English. (JOSEPH H. DAHMUS)

KELEHER, WILLIAM A., *Violence in Lincoln County, 1869-1881* (Albuquerque: University of New Mexico Press. 1957. Pp. xvi, 290. $6.00.)

In the 1870's Lincoln County in the Territory of New Mexico, comprising roughly the southeastern quarter of the present state was one of the largest counties in area in the country. Here occurred a feud of such proportions that it has ever since been called the Lincoln County War. The U.S. Army became an inglorious participant, President Hayes issued a proclamation, and martial law was declared. The murder of Tunstall, a British subject, led to prolonged diplomatic relations. William A. Keleher, prominent lawyer, historian, and Catholic layman of Albuquerque, gives the history of this episode in a well documented volume. The recently discovered Tunstall family papers found in England add greatly to the hitherto known sources. The author draws freely from the sources in the National Archives at Washington, as well as from official court records, newspapers, and various historical collections.

The feud started between the Murphy-Dolan faction and the McSween-Tunstall faction, but soon involved the entire countryside. The seeds of the trouble lay in competition between mercantile firms. Most of the native Spanish-American settlers were aligned with the McSween-Tunstall faction, as was also Henry McCarty, known to history and tradition as Billy the Kid. This character, about whom so much has been written that a bibliography of 186 pages was printed in 1952, undoubtedly had the common touch. Governor Lew Wallace, writing to the Secretary of the Interior, called him a "precious specimen," and told of his being serenaded by village minstrels while in jail. However, the stature of Governor Wallace, author of *Ben Hur,* is not increased by this book, and according to Keleher, his signing of the death warrant for Billy the Kid probably caused him a twinge of conscience, because he had previously promised him amnesty. Many of the participants of the feud were natives of Ireland who had settled in this frontier area after service in the army. The author believes that the introduction of improved revolvers and rifles evolved during the Civil War contributed to

the homicidal tendencies of the period. The casual reader may find the quoted documents too lengthy, but the biographical notes are jewels. (DON G. MCCORMICK)

KOWALSKY, NIKOLAUS, O.M.I. *Stand der katholischen Missionen um das Jahr 1765 an Hand de Uebersicht des Propagandasekretärs Stefano Borgia aus dem Jahre 1773.* (Schöneck-Beckenried, Schweiz: Neue Zeitschrift für Missionswissenschaft. 1957. Pp. 88. Sfr. 5,40)

This brochure is a reprint of several articles which have appeared in the *Neue Zeitschrift für Missionswissenschaft* during the past two years. As its title indicates, it describes the *status quo* of the missions of the Congregation de Propaganda Fide early in the second half of the eighteenth century, drawing chiefly on a report made for Clement XIV in 1773. By and large, it is an account of the missionaries, the place of their labors, and the number of their Christians, rather than a study of their problems, methods, and strategy. However, two-thirds of this report dealt with northern Europe and the Near East: for, in the rest of the mission world, the Holy See administered but a few small bridgeheads in the sphere of the Spanish and Portuguese *patronatus* (p. 86). It is mostly such bridgeheads that are treated in the present brochure, which gives a brief survey of the Propaganda's missions in China, Indochina, India, Tibet, Africa, and North and South America. Chapter 5 (pp. 69-85) deals with the new world in five sections: Canada and Louisiana (neither of which was mentioned in the Borgia report), English possessions in the present United States, the Antilles, Spanish America, and Brazil.

As is clear from the title, this is neither an editing nor a translation of the 1773 Borgia report. Father Kowalsky, who occupies the chair of mission history at the Urban College of Propaganda in Rome, has drawn the picture in his own words, following the substance of that report, but filling in from other sources where it falls short. His study is well documented with footnote references, mainly to original sources preserved in the archives of Propaganda. Students of the Catholic missions will be grateful to him for making available this cross-section of the mission world as seen by the Holy See in mid-eighteenth century. (VINCENT J. FECHER)

LAURAND, L., *Manuel des Études grecques et latines.* Édition entièrement refondue par A. Lauras. Two Volumes (Paris: Éditions A. and J. Picard et Cie. 1955 and 1957. Pp. vii, 611; viii, 676, 2250 and 1900 fr.)

This new and throughly reorganized and revised edition of the late Father Laurand's *Manuel* by a confrère, Father A. Lauras, S.J., deserves

a warm welcome from teachers and students of Greek and Roman history as well as from those primarily concerned with the study of Greek and Latin literature. Father Lauras, while retaining all the good features of the original work, has made a number of improvements. The valuable material relegated to numerous appendices in earlier editions has now been incorporated into the appropriate sections in the main text. Accordingly, the maps are now found where they should be, i.e., in the sections devoted to Greek and Roman history. The bibliographies remain short, but they have been brought up-to-date. Titles have been carefully chosen and foreign scholarship is well represented. The fuller treatment of Christian Greek and Latin literature merits special commendation. The typography of the new edition is very good, and the paper employed is quite superior to that of the last editions. The work is published in two volumes or in six fascicles; volumes and fascicles may be purchased separately. Each volume contains an *index verborum,* and each fascicle is furnished with a full *table des matières.* Special attention is called to Fascicle I, *Géographie, histoire, institutions grecques,* and to Fascicle IV, *Géographie, histoire, institutions romaines.* The new Laurand exhibits all the excellent features that distinguished the original work. It is comprehensive yet very concise, it is accurate, clear, and up-to-date. It will continue to serve as an indispensable help and guide for the college or university student and, at the same time, as a reliable manual of ready reference for the scholar. The price is very reasonable. (MARTIN R. P. MCGUIRE)

LOUIS-LEFEBVRE, M.-Th. *Un Prêtre: L'Abbé Huvelin.* (Paris: P. Lethielleux. 1956. Pp. 328. 870 fr.)

Bernadette et Jeanne Védère: Notes intimes sur Bernadette et les Apparitions. (Paris: P. Lethielleux. 1956. Pp. 140. 300 fr.)

Fortunately for mankind men of great stature appear at the opportune time in history to combat error and to lead the way to truth. The Abbé Huvelin was one of these. He lived when the age of materialism had begun to infect western civilization. The abbé was troubled over the effects of the industrial age. To him it lacked a soul; liberalism regarded the human being as an article of merchandise. With burning fervor Huvelin fought materialism, exposed the shortcomings of positivism, decried against those who would make science into a religion. He preached incessantly to the workers in an effort to bring them to a realization of the true values in life. He lectured regularly to the young people to instill in them a philosophy that would stand up against the errors of modernism. From 1875

to 1886 he conducted a series of lectures which he called "Cours d'histoire ecclésiastique" or "Cours de Morale." He believed in teaching catechism through the vehicle of history. During these years he discussed the papacy, the general character of the mediaeval period, the Great Schism, the Protestant Revolt, Loyola, and the French Revolution. He was responsible for Emile Littré's conversion and Charles de Foucauld and Friedrich von Hügel were greatly influenced by him as were countless numbers of people of lesser prominence. The author, M. Louis-Lefebvre, succeeded in losing himself completely as a result of his great admiration of the Abbé Huvelin. If anything, this book is a panegyric on the good abbé. It lacks objectivity but, perhaps, the subject was so fascinating that it was virtually impossible for the author to realize this slight shortcoming.

The second book is a brief volume consisting of correspondence, recorded conversations, and the testimony of Jeanne Védère relating to the apparitions of Bernadette Soubirous. Jeanne Védère was a cousin of Bernadette. Jeanne's mother, Thécle, was the sister of Bernadette's father, François Soubirous. Thécle married Michel Védère and had four children. Jeanne, the only daughter, took religious vows at the Cistercian monastery of Blagnac where her religious name was Sister Marie Gertrude. There is a sizable section of the book devoted to an investigation undertaken by the Society of Jesus of Jeanne's part in the apparitions of Bernadette, an inquiry authorized by Pius IX in December, 1878, placed under the direction of the Bishop of Tarbes and carried out by Father Cross, S.J. There were four interrogations: one on August 8, 1879; the second on September 10, 1879; another on October 2, 1879; the last on May 22, 1884. These interrogations were rather thorough and substantiated testimony previously assembled by ecclesiastical authorities. In another section of the book is an account of Jeanne's conversations with several nuns in which she detailed her motives for joining the Cistercians. These conversations were later written down, attested to by the nuns concerned, and preserved by the convent. These documents relating to the apparitions of Bernadette are an important addition to the enormous volume of evidence already published. The Védère testimony sheds no new light on the apparitions; it serves merely to substantiate what has been accepted by the Church. (DONALD R. PENN)

MAJDALANY, FRED. *The Battle of Cassino.* (Boston: Houghton Mifflin Co. 1957. Pp. viii, 309. $4.00.)

For fourteen centuries the Abbey of Monte Cassino has brooded 1,700 feet above the Via Casilina, the historic inland artery between Naples and Rome. Built under the direction of St. Benedict, the abbey was the

cradle of his venerable order and the source of one of the most significant civilizing movements in history. Periodically throughout its existence, however, it has been shaded ironically by the path of war and has been resultantly subjected to a rhythm of violence. This violence was instituted by the Lombards who sacked the abbey in 581; in 883 it was destroyed by the Saracens, rebuilt and then devastated by an earthquake in 1349. Narrowly spared by the Spanish in 1503, the monastery was convincingly leveled by the allied forces in 1944. In his searching and meticulously integrated book Fred Majdalany has selected the tragic components of this most recent destruction of Monte Cassino and has pieced them together into a smoothly readable literary mosaic.

The Battle of Cassino lasted from January to May, 1944, and was actually the battle for Rome. It was a trial of strength, fought prior to Normandy at a time when the Germans did not consider the war lost. The author who took part in the struggle as a British infantry officer, describes in four distinct battle episodes the Battle of Cassino, correlating it to the Anzio breakout and the over-all Italian campaign strategy and affording easy topographical visualization through his use of concise mapping. He touches rather emotionally on the actual bombing of the ancient monastery by the U.S. Air Force, a crushing devastation which allowed 576 tons of explosives to level the buildings, sparing miraculously, only the cell and the tomb of St. Benedict.

With German General Von Senger, a Catholic and a lay member of the Benedictine Order, Mr. Majdalany places no blame for the tragedy, even though the general permitted the defensively tactical Gustav Line to fall directly across the Benedictine monastery and down through the Rapido Valley. American General Mark Clark is flailed mercilessly, however, in the belief that Clark was primarily in quest of military honors, and Majdalany asserts that it was he who gave the order for the bombing assault and then subsequently blamed his subordinate, the New Zealander, General Freiburg. He admits that the abbey was an integral portion of a defensible physical unit, occupied, fortified, and holding observatory and gun-barrel command of the landscape. He admits further, that if all factors are considered dispassionately, there can be little doubt that the bombing was the only decision possible. Both tactically and psychologically it was a necessity, even though, as Mr. Majdalany points out, "it achieved nothing and helped no one."

The book, written with a facile and dramatic pen, is of sufficient stature to interest the reader whose inclinations tend not particularly toward military affairs. For the military historian, it is excellent. (NELSON J. CALLAHAN)

O'Brien, John A. *Giants of the Faith, Conversions which changed the World: St. Paul, St. Augustine, Cardinal Newman, G. K. Chesterton, Orestes Brownson, Isaac Hecker.* (Garden City: Hanover House. 1957. Pp. 316. $3.75.)

To one familiar with the work of Father O'Brien this book needs no introduction. It consists of six short studies of the conversions of six men to the Church. Writing in his own readable popular style, the author combines a rare experience in convert work with a scholarly grasp of his subject matter to produce a practical aid for the sincere inquirer and the interested Catholic. His keen insight into the problems of the convert has enabled the author to accomplish his purpose admirably: to bring into bold relief the spiritual struggle of the human soul in quest of truth as it was individually realized in the lives of these six great men.

It is rarely that we think of St. Paul and St. Augustine as converts to the Church. Yet, as Father O'Brien points out, never have there been conversions more total in their nature nor so lasting in their effects: St. Paul the teacher of the nations, St. Augustine the savior of Christian thought in its time of peril. The studies of Cardinal Newman and G. K. Chesterton, whose lives were poles apart, bring into focus another facet of the Church: for Newman the appeal was that of truth itself, for Chesterton it was the love of sincerity and detestation of sham. In comparison the journeys of an Orestes Brownson and an Isaac Hecker into the Church would seem almost out of place in the same book with those of Newman and Chesterton. In keeping with his purpose of presenting the individual character of the journey of each convert, the author shows how the uncompromising rationalism of Brownson and the driving practicality of Hecker could only find rest in the House of Truth.

The reader already familiar with the biographical data of the lives of these men will not find in this book much of added scientific value nor additional information. However, both he and the novice will find here a penetrating analysis of the forces at work which produced these "Giants of the Faith." The short and practical bibliography presented as "Suggestions for Further Reading and Study" is an added feature recommending that this excellent book be placed in the hands of prospective converts and interested Catholics. (Armand F. LaVaute)

O'Donohoe, James A. *Tridentine Seminary Legislation. Its Sources and Its Formation.* (Louvain: Publications Universitaires de Louvain. 1957. Pp vi, 187).

In the centuries immediately following St. Augustine's death, systematized clerical education was generally given to candidates who were grouped around the cathedrals, and under either episcopal or monastic

jurisdiction. By the twelfth century, however, these schools had fallen into decadence, partly because of the breakdown of the feudal system and partly because of the rise of the universities. It was only at the Council of Trent, 400 years later, that the deplorable lack of properly trained priests was adequately dealt with and a solution to the problem found through the institution of seminaries.

In his doctoral dissertation Father O'Donohoe tells how the preparatory commission for the council (named by Paul III in 1536) recommended, in its *Consilium aureum* of February, 1537, that a board be established to supervise the giving of holy orders and that a professor be appointed in each cathedral to be available for the instruction of clerics attached to it—suggestions which were neither original nor practical. Two events, however, led to further action: the propounding of the theories of the Jesuit, Claude LeJay (and the actual founding of the German College in Rome) and, secondly, the seminary legislation of Reginald Cardinal Pole's legatine synod held in England in 1555-1556. Father O'Donohoe makes out a convincing case, through textual comparison and analysis, that the seminary legislation of the twenty-third session of the council was basically that of Pole, although it was modified, amplified, and adapted to permit of universal application. The presentation of this subject, typical of dissertations, is a bit formal, but the bibliography is excellent. (JAMES J. MARKHAM)

ORCIBAL, JEAN. *Port-Royal entre le Miracle et l'Obéissance: Flavie Passart et Angélique de St-Jean Arnauld d'Andilly.* (Bruges: Desclée de Brouwer. 1957. Pp. 198. 75 frs. belges.)

This is a book for specialists in Jansenism. It furnishes portraits of two nuns involved in the Jansenistic controversies in 1664 at the time when the religious of Port-Royal were required to sign the *Formulaire*. Angélique de St-Jean led the resistance while Flavie Passart, who had also known her hours of resistance, obtained by submission the confidence of the ecclesiastical authorities under conditions which made her the object of suspicion and attack. In his usual dense fashion, with an army of notes, with documents previously unpublished and even with facsimiles, the author devotes the greater part of this little volume to his picture of Flavie Passart. With the aid of modern techniques he psychoanalyzes her. The result is not pleasing. This simple person, of no particular culture or gifts, worms her way into a community which the Arnaulds had intellectualized. Flavie Passart's love of the marvelous and the extravagant certainly do not recommend her. The portrait of Angélique de St-Jean, while it differs in almost every point, is not more attractive. Here we have the intellectual

who defends "truth" with a passion equal to that her adversary manifests in attacking it. Angélique is ready to take the consequences of Jansenistic orthodoxy. The book throws interesting light on the factions within the Jansenistic fold, but it does little to explain the fatal fascination Jansenism exercised and exercises. (EDWARD A. RYAN)

OSBORN, E. F. *The Philosophy of Clement of Alexandria.* (New York: Cambridge University Press. 1957. Pp. xi, 206. $5.50.)

A common-place of students of Clement of Alexandria is his obscurity and lack of system. Dr. Osborn faces this difficulty from the outset and proposes "to set out (Clement's) new synthesis and to show how Clement used old ideas to convey something new" (p. 13). The "old" ideas are the prevailing philosophical systems, Stoic, Platonic and, to a lesser degree, Aristotelian, which had their representatives in Egypt's capital in the late second and early third century. The author first makes clear how these philosophies (primarily Platonism and its subsequent developments) attempted to answer the problem of the one and the many, divine transcendence and immanence, incidentally showing that "the reason for the plurality of systems (in Clement's scheme of things) is not a muddled mind but a muddled world" (p. 9). In Clement's hands the variety of systems serve as so many *partial* instruments to philosophical inquiry toward his goal, captivating his contemporaries for the one true gnosis, the fullness of knowledge and the closest following of our Lord. Hence, he underscores the dual or rather triple character of Clement's writing, viz., philosophy ancillary to theology and mysticism. Consequently, when dealing with Clement's theory of knowledge he can quote with unqualified approval (p. 146) from the recent work of T. Camelot, *Foi et Gnose. Introduction a l'étude de la connaissance mystique chez Clément d'Alexandrie* (Paris, 1945): "sa pensée est à la fois toute rationelle et toute mystique. En lui le théologien et le spirituel ne se séparent pas" (p. 58).

The words of Clement himself are the starting point of every element in the exposition and the quotations themselves are answers to the prevalent "solutions" of major problems that exercised the minds of his contemporaries and, one may add, generations of human beings. The problems are stated in three captions to the tripartite division of the work: I. God; II. Goodness; III. Truth. Mastery of the material is apparent at every step. When a position has been established it is restated and set in the context of Clement's whole thought. No rigid mathematical demonstration here without allowance for the incidental values that must emerge from the many facets of Clement's subtle Greek mind! A less happy *obiter dictum* is the one on purgatory (p. 80) in Catholic theology, where the

author is satisfied to state his position in the words of G. Anrich, *Clemens und Origines als Begründer der Lehre vom Fegfeuer:* "Fire does not have for its goal the punishment of a man for his sins—which is what the Purgatory of the Catholic Church stands for, though the very word shows that this idea is wrong . . .". A blemish of this sort, however, is small in comparison with the over-all performance of bringing out the monumental achievement of a *Summa* of sorts ten centuries before Aquinas and, incidentally, clearing the Alexandrine's reputation, which has suffered from association with Origen. Philosophers familiar with Thomistic terminology will be grateful for the neat parallel presentation of the answers of St. Thomas to the solutions of Clement. (JOSEPH M. F. MARIQUE)

PATTEE, RICARDO. *Haiti-Pueblo Afroantillano.* (Madrid: Ediciones Cultura Hispanica. Pp. 446. 149 pesetas).

Richard Pattee needs no introduction to readers of this journal. The work under review is the third in a collection on Spanish-American countries being prepared by the Ediciones Cultura Hispanica with a broad view to effect a clearer comprehension of the Spanish-American world. It is intended for the specialist as well as for the general reader. In his appeal to all reading tastes Mr. Pattee shows a remarkable facility for preserving a choice literary style. Haiti has suffered so much at the hands of littérateurs that not too authentic a picture has yet been drawn of its political, ethnical, religious, and economic problems. Richard Pattee's volume is certainly a step in the right direction. He has sifted the Spanish and French sources with a view to deleting the exaggerations, and has contributed a wealth of significant detail culled from his own resarch and personal experience.

The pattern follows a chronological development, treating first the geographic setting, then stressing the colonial backgrounds of the country and following through to the present economic and political changes. One can readily appreciate the situation in Haiti today, judging from the sociological, economic, religious, and political disturbances which shook the very foundations of the country. That portion of the book dealing with the class conflicts among pure French and Spanish on the one hand, against creoles, between free and slave, between mulattoes and Negroes, sheds a good deal of light on the troubles inherent today in the culture of this "Africa in the Antilles." Again, details respecting early folklore, religious superstitions, voodooism make for a better comprehension of the anti-clericalism rampant in modern Haiti. As for political and economic issues, so closely related, there is a thoroughgoing study of the entire history, with emphasis on the "Northamerican occupation" (as Pattee chooses to call it), when the United States marines

stepped in, from 1915-1923, and the consequent efforts to maintain unity. A marked trend, stressing the ever-recurring rivalry between the Negro and the mulatto, strikes the reader throughout. There is packed into this little volume a veritable storehouse of historical facts. It is to be regretted, however, that the author neglected to preface the work with his own special aim, and that he omitted to furnish the book with an index. If someone has not already undertaken the task, there would surely be reason to believe that an English translation would be a worthwhile investment. (SISTER M. EVANGELINE STEINMANN)

PURCELL, MARY *The First Jesuit. St. Ignatius Loyola.* (Westminster: Newman Press. 1957. Pp. 417. $5.00).

That this is a serious biography is indicated by the appendices, the more than four pages of bibliography, and twenty pages of notes in addition to the fifteen chapters of the text proper. For one who has tried to familiarize himself with the "reforming Europe" of the fifteenth and sixteenth centuries this story offers an intimate picture of life in places both high and low with the future saint seen journeying through many places and touching the lives of the outstanding figures of the time. Loyola's educational ventures, e.g., brought him into association with the leading humanists and frequently into conflict with them. The writer has followed "in the footsteps of Saint Ignatius" and "stood and walked and thought and prayed" in places made famous by the saint's career, all of which has contributed to a portrait of the true Ignatius in the true atmosphere and surroundings which were his.

Aside from the first two chapters where the reader is in a strange land and among strange families, the rest of the narrative sustains the reader's interest without difficulty. Even here the description of the Casa-Torre and the importance of the family homestead with its influence on the surrounding territory, is a precious one. One could have used a map that would have detailed the home and places of activity where Ignatius sojourned. But all things considered, *The First Jesuit* is the product of diligent labor wherein the history of the period is treated in a scholarly fashion, and the attentive reader will feel richly rewarded. (EDWARD M. KINNEY)

SCHUMAN, FREDERICK L. *Russia Since 1917.* (New York: Alfred Knopf. 1957. Pp. xv, 508, xxvii. $6.50).

If this were Frederick Schuman's first book, it might have created his reputation as the writer of an excellent political history of Russia, written for American readers. As things are, although the fascinating

literary style offers engaging reading, the book presents the most obvious kind of revisionist history. As McIlwain interprets such historical writing, it is the logical result of the idea that the past should be revised in keeping with the purpose of the present, viz., propagandistic history, a kind of history that further exemplifies Fustel de Coulanges' remark, "l'histoire ne sert à rien."

The author's modern criticism of the outmoded "cosmology" of Karl Marx is well done; so are the short bibliographies on important issues, included in the footnotes of the book, instead of in the usual "complete" and often misleading mass of material generally relegated to the appendix in books of this type. However, the reviewer disagrees on several specific points: The Vlasov "movement" was not, as Schuman claims, a "total failure" (p. 279). While it is true that it never became a real "movement," yet, at the beginning of 1945 when a battalion of the ROA was finally senf into battle against the Red Army in Silesia, two Soviet regiments did come over to join Vlasov's forces. Its real "failure" lay in its never being effectively tried. The book also hastily dismisses the Dumas without mentioning their important, planned reforms, such as the plan for universal education to have been finished in practice by 1922.

The author contends that "Statesmen are compelled by their vocations, in dictatorships and democracies alike, to regard the 'interests' of their States as paramount over all considerations of law and morality" (p. 413-414). From this he concludes that, since Stalin has enhanced the Soviet state, "Insofar as these achievements can be deemed fruits of his policies, his leadership, despite his evil deeds, may come to be regarded in the perspective of the future as having been more constructive than destructive" (p. 414). In this kind of intellectual framework Schuman, in effect, disclaims any ethical judgment on politics. Yet, in the book he judges that a devotion to ideals in politics leads to fanaticism and thus, he himself makes the mistakes of attributing to ideals *per se*, what is an ever-present weakness in all men, i.e., excessive dogmatism of such legal or moral ideals.

This is not a work for experts. It reveals little new source material or research. This does not, however, mean that the book is superficial, for it teems with important facts, and the reader may often delight in the fine, journalistic narrations of significant events. It would be a misunderstanding of the work to criticize it on the basis of any political philosophy. For the author emerges from the book not as one who conceives policy, but as one who goes along with it. The scholar awaits more from the political historian than that he move with the present, political changes which dominate and trouble our times. (RAYMOND T. MCNALLY.)

SELLERS, CHARLES GRIER, JR. *James K. Polk. Jacksonian, 1795-1843.* (Princeton: Princeton University Press. 1957. Pp. xiv, 526. $7.50).

This is sure to become the definitive of the life of the eleventh President of the United States, at least from his birth up to the dark year of 1843 when he appeared to have reached the end of his political career. Not only is it a superb effort to make the man come alive against the background of the time but it is written with such scrupulous regard for historical accuracy that even the most meticulous critics would be hard pressed to pick flaws in it. Polk is not an easy man to subject to biographical study. Never quite at the forefront of national affairs, he was, nevertheless, all his life the dogged exponent of western democracy besides being the trusted lieutenant of "Old Hickory" himself. What he lacked of Henry Clay's wit and fire, he made up for by dint of hard work until he won acceptance by the people and became eventually one of the most celebrated stump speakers in the history of Tennessee. The author sums it all up when he says: "Though circumstances as well as personal qualities would contribute to Polk's ultimate triumph (the Presidency in 1844) it nevertheless stands almost unaparalleled in the annals of American politics as an achievement of modest endowments coupled with extraordinary determination and self-discipline" (p. 278).

Thanks to Mr. Seller's work there will be less excuse hereafter to dismiss Polk with the assertion that he was this country's first "dark-horse" president. For any man who was so unstinting in his defense of the democratic faith that was in him, who fought so tirelessly against the federalism that was concealed in "Modern Whiggery," does not deserve to be so treated. The book is beautifully printed. It has an index and contains a bibliographical essay that runs the gamut from the physical remains left behind in North Carolina by Polk's ancestors to the latest special articles related to the subject. In brief, it is a notable achievement in biographical writing. (HARRY W. KIRWIN)

SMITH, WILFRED CANTWELL. *Islam in Modern History.* (Princeton: Princeton University Press. 1957. Pp. ix, 317. $6.00.)

This book aims to give "a view beneath the surface of events, insight into the tension between faith and history in the Islamic world." Islam's crisis is "basically that those who know the religion have lost contact with modernity and those who are generally oriented to modernity have lost contact with their religion." And while the Moslems struggle with this problem, "the West, an immense factor in Arab life, continues to bully, to disparage, to accuse and to betray." This East-West difficulty would be there even were there no censurable deeds on either side, for the very

existence of the Joneses poses the problem of keeping up with them. The author raises the questions, "Can Islam adjust itself to Western civilization? Will Western civilization develop [*sic*] so as to include Islam?" And, we might add, still continue to be a Christian civilization? For, whereas there exists in western civilization a secular culture based on the Greek tradition as distinct from the Judaeo-Christian tradition, Islam knows no such distinction. It lacks the concept "church" as distinct from "state" or civil society, making it necessary to include its religion together with its other cultural institutions.

That Islam is in labor is obvious. Moslem writers frequently apply the term "renascence" to the turmoil they are in. Dr. Smith expects important results, but he is reluctant to prophesy what they may be. The *ulama* who are the traditional leaders of classical Islam preach a revitalized Islam with all the vigor of a revolutionary principle, but they ignore the problem of adjusting their social system to the demands of modern living. Their use of religion as an instrument for the restoring of self-esteem and emotional stability to Islamic society has been traced by Dr. Smith through the journal of the *Azhar* from 1930 through 1947. He finds weak polemics and false history in its endless praise of Islam's glorious past, but nowhere any attempt to understand the past as an aid to relating Islam to the modern world. In contrast to the Arab world, Turkey has tried to modernize its social order while keeping the essentials of Islam. The author points out interesting similarities to western Protestantism. His discussion is based largely on wide personal interviews from which he has formulated valuable syntheses. The first half of the chapter on Pakistan portrays the Islamic state as actualized under a given set of circumstances; the second half sets forth the ideal of the state as found in the constitution of Pakistan, the Munir Report on the Punjab disturbances of 1953, and the writings of Mawlana and others.

"Intellectual and moral issues today are internationalized . . . A healthy, flourishing Islam is important not only for Moslems but for all the world." Inter-cultural gulfs must be bridged, and this book is a valuable help in the difficult task. (Sister Angèle Gleason)

Stanford, Derek and Muriel Spark (Eds.). *Letters of John Henry Newman.* (Westminster: Newman Press. 1957. Pp. 251. $4.00.)

This volume offers an excellent opportunity to judge Newman's opinion that "The true life of a man is in his letters." As applied to Newman himself, it is no simple task; Derek Stanford considers him to be the most complex of all great nineteenth-century figures. The editors have made a careful selection of his letters and divided them into two periods:

Newman's life before his conversion from Anglicanism, and Newman as a Catholic. In addition, Mr. Stanford provides a critical introduction to Newman as an Anglican, and Miss Spark offers a similar commentary on Newman's life after he became a Catholic. Their perceptive collaboration is considerably more than a coincidence; previously they have written jointly on Wordsworth, Mary Shelley, and Emily Brontë.

The first letter in the series was addressed by Newman, at the age of sixteen, to his father wherein he recounted certain of his first impressions at Oxford. In the last letter, written four years before his death, he called attention to his increasing feebleness as he prepared for a requiem Mass to be offered for the Duchess of Norfolk. The intervening selections reflect the varied facets of his paradoxical nature. Included in this delightful presentation by the editors are two unpublished letters of special note. Writing to Father Coleridge, under date of May 8, 1865, with regard to the establishment of a Catholic magazine, Newman maintains: ". . . it is not theology that Catholics want, but literature treated as Catholic authors cannot help treating it." Writing again to Father Coleridge, on October 24, 1866, Newman insisted: ". . . if there is one thing more than another likely to shock and alienate those whom we wish to convert, it is to ridicule their objects of worship."

Attention might be called to several typographical errors in the book. However, they are relatively minor and need not detract from the value of the work as a whole. On the contrary, the net result has been a refreshing insight into the life of John Henry Cardinal Newman. It is fitting that such an attractive volume should be published by the Newman Press. (Paul R. Locher)

Williamson, Hugh Ross. *The Beginning of the English Reformation.* (New York: Sheed and Ward. Pp. 113. $2.50.)

Mr. Williamson, a playwright and journalist of merit, has written a lively essay on the root issues of the Reformation in England, 1531 to 1606. While he is not a specialist in the subject, his interests of the last twenty years have made him a serious student of the period. His sources and the comprehension of the study amply confirm this. One should note the author's courage. The subject can be compressed no more easily than featherbeds like the French Revolution and the Renaissance. The author has attempted both survey and analysis in 113 pages. But we know that an outline survey has a real value for the beginning student and the general reader.

The argument and tone of the book suggest that Mr. Williamson wrote for men very much alive to the *rationale* of the Established Church. The

American editor, if there was one, might have recommended some explanations for a wider circle of readers. E.g., the author underlines a painful connection between profitable destruction of the chantries and bureaucratic zeal against prayers for the dead (pp. 19, 21, 67). But he does not explain clearly what a chantry was. Elsewhere, he is more careful, e.g., of annates, which he explains fully. Without forgetting the limits within which the author worked, one may wonder if several of his statements do not demand qualification: his observation that, "once the issue was stated in theological terms, it became clear enough"; that Henry VIII's control of clerical appointments was arranged "to the satisfaction of both sides"; that Cranmer "explicitly" substituted the secular for the spiritual in the First *Book of Common Prayer*. And one may wonder, with Fowler, perhaps, about his statement that in Henrician England, "Heresy, though it existed, was small in numbers. . . . and there was no discontent to fan it." Interpreted, they are reasonable antitheses; but, unexplained, they may mislead. These statements are found in the first chapters, which treat of issues. The second half of the book is a neat and lively summary of the course of the English revolt. The author freely advises Queen Mary Tudor on what she should have done; presumably, he is aware that many will not agree with his advice.

If one may discern a single theme in the book, it may be this: that behind the enormous Tudor propaganda campaign and the depredations made against the Church in England lay the elementary desire for power and personal wealth; and that the Protestants did not lead but were enlisted in the campaign. If it was Mr. Williamson's purpose to survey briefly the Reformation in England and append a provocative commentary, he has succeeded. Joining more eminent historians, he has written a critical protest against the presumptions of the Whig historians of the period. (EUGENE V. CLARK)

WILLIAMSON, HUGH ROSS, *The Walled Garden*. (New York: Macmillan Co. 1957. Pp. 231, $4.00.)

Hugh Ross Williamson, a man of many talents, author of historical and literary works, critic, active member in the British Labor Party for a brief period, former Anglican minister, and recent convert to Catholicism, gives us here an interesting, beautifully written, and informative autobiography. He seems to have solved the difficult problem of neither exaggerating nor minimizing his virtues and faults and to have given an objective account of his own life. He certainly succeeds in furnishing us with a very clear, first-hand account of the recent controversy between the Catholic and Protestant elements of the Church of England.

Reminiscent of the *Apologia* of Cardinal Newman, which he quotes at some length when stating his own defense, Mr. Williamson describes the difficult path that led him to Rome, from the "walled garden" of his youth at Romsey to the protective "walled garden" of Holy Mother Church. He shows how an Anglican can still believe that his church possesses a valid priesthood and, as a result of it, the Real Presence. Convinced of this, Mr. Williamson took his first great step and gave up the Congregationalist faith of his minister-father and became an Anglican, eventually an Anglican minister. The most valuable section of the book is concerned with his fight to stay in the Anglican Church, and not until the latter recognized the validity of the orders of the Church of South India was he convinced that "the Orders of the Church of England itself had been declared invalid by its own representatives" (p. 183).

In three appendices to the text Mr. Williamson includes in detail the reasons for giving up politics, for taking Anglican orders, and for entering the Catholic Church. Separated from the text, these appendices seem to have greater effect, for they neither interfere with the story of his life, nor are they lost in the autobiographical details. Hugh Ross Williamson deservedly takes his place with the long line of illustrious English converts to Catholicism who have guided many back to Rome through their example and literary efforts. (WILLIAM M. COSGROVE)

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